THE SACRED AND THE PROFANE

being

History Notes for Church People

Gathered and collated from many sources, sacred and profane, both oral and written, for the benefit and perhaps the enjoyment of the Parishioners of the Parish of Eastern Passage, Nova Scotia.

1978

"Let this be written for coming generations,
That people yet unborn may praise the Lord".

Psalm 102:18

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PREFACE

Memories are short, and soon historical data fades into cherished myth. As a people, we Canadians are not an historically-minded folk. Hence, much of our historical past has tended to slip away from us, unvalued and unloved. In recent years, however, painfully we have become aware that our heritage has been let go for "a mess of pottage". This Essay is an attempt by a non-historian to reclaim something of our past, both in our own area, and beyond, so that we may treasure it and learn to love it. It is aimed only as a beginning. Nothing in it pretends to be authoritative or definitive. Let someone else, more qualified and skilled in historical matters, take up the task where this leaves off.

"A wise nation preserves its records, gathers up its muniments, decorates the tombs of its illustrious dead, repairs its great public structures, and fosters national pride and love of country by perpetual reference to the sacrifices and glories of the past".

— The Hon. Joseph Howe (1804–73)

This little History has been written to mark the 10th anniversary of the Rectorship of the Revd. Charles Ellis in the Parish of Eastern Passage, Nova Scotia; and it is offered as a mark of appreciation for all the kindnesses and loyal support received from the Parishioners during the past decade.

I should like to thank Mr Russell Mintern for having read the manuscript, and for seeing this History through publication.

16th July, 1978.

Chapter 1.

THE NOVA SCOTIAN BACKGROUND

Annapolis Royal

Since the 1600's what we now call Prince Edward Island, New Brunswick, and Nova Scotia, and a large part of Maine, had been French territory known as 'Acadia'. In 1605 Champlain established the French settlement of Port Royal in the Annapolis Basin, which in 1613 was captured and destroyed by soldiers and sailors from the newly-founded English colony in Virginia, USA (1607). Their leader, Capt. John Smith (of Jamestown, Virginia) had a notion of setting up a colony called 'New England' which would extend from Acadia in the north to Florida in the south. He claimed the whole of the Atlantic seaboard for King James 1st of England.

In 1621 the same king granted a charter to Sir Wm. Alexander empowering him to establish a colony at Port Royal and to call it 'Nova Scotia' (New Scotland). This colony was set up in 1627. But unfortunately, war broke out with France once more; and when peace was made in 1630, 'Acadia' was returned to French sovereignty. Before the century was to end Nova Scotia was to be captured by the British twice, and twice returned to France by treaties concluded after the cessation of hostilities. But in 1710 Port Royal was captured for the fourth time, and this time it was for keeps! The town's name was changed to Annapolis Royal in honour of the reigning British sovereign, Queen Anne (1702-14). Annapolis Royal was proclaimed the capital of Nova Scotia and the seat of government.

The next number of years were to see increasing numbers of settlers coming into Nova Scotia, particularly from the Boston, Mass, area. The 'Yankees' began to call Annapolis Royal their 'New England outpost'. The Valley area, however, had not been destitute of human habitation prior to 1710. The Micmac Indians were there in fair numbers. The French had been not only at Port Royal, but they were settled all along the Bay of Fundy, on both the north and south shores. In 1713 (Treaty of Utrecht) it was estimated that there were about 1,800 French-Acadians in the Bay of Fundy (Encyc. Brit,16; Pg 599). And to these were now added over 1,000 New England colonists of the post-1710 period: so that English colonists, chiefly farmers, were spread along the south shore of the Bay of Fundy and in the Annapolis Valley. Thus, although mainland Nova Scotia had been ceded to England and was now 'British', the French probably outnumbered the English in Nova Scotia at this time; or at best the French and British populations were more or less equal, taking into consideration the addition of the Garrison at Annapolis Royal.

France's empire in America by 1700 stretched from the St. Lawrence River Valley, down into New Brunswick, west into the Great Lakes area, and south down the Mississippi and Ohio rivers to the Gulf of Mexico. "France occupied the heart of North America, while the English held only the Atlantic coast and inland as far as the Appalachian and Allegheny mountains". After 1710 the English domination was extended north by a toe-hold in mainland Nova Scotia! And France and Britain were constantly at war during this period of history. This situation was a continuing source of worry to the English officials at Annapolis Royal. They had their doubts about the loyalty of the French-Acadians in Nova Scotia whom they found unco-operative and constantly fraternizing with the Indians. Though living in British territory, and supposedly British subjects, would they in time of war throw in their lot with the king of France?

The victorious forces of 1710 had come largely from Boston, Mass. The British Navy had provided the transports and warships. Immediately after the victory an Anglican 'Service of Thanksgiving' was held in the Fort in Annapolis Royal which was conducted by the Revd. John Harrison, chaplain onboard H.M.S. 'Dragon'. This Service is generally considered to be the beginning of continuous Anglican Services on the Canadian mainland (10th October, 1710). At this time, outside of Annapolis Royal, there were no other missions of the Church of England at all in the rest of Nova Scotia.

Mr Harrison stayed on as Anglican chaplain in Annapolis Royal until 1732, using the Garrison Chapel there as the parish church. In fact, the Chapel was used for this purpose until 1784, at which time the first St Luke's Church in Annapolis Royal was built. The present St Luke's Church there was erected between 1814-22 with a grant off 500 pounds sterling from the Crown. That would be about $7,500 in today's money!

The Commander of the British army of 1710 (a Colonel Francis Nicholson) quickly realised that the Annapolis Valley area would be taken up by more and more settlers from New England. And new British settlers were certainly welcome since they would help to minimize the 'French threat'. But the immigrants from New England at this time were largely "Puritans who had become Congregationalists". Colonel Nicholson, however, was strongly "C. of E." A few years before, in 1701, a religious Society had been founded in England called the Society for the Propagation of the Gospel (often called, the 'S.P.G.'), having as its purpose the supplying of missionaries "to the Colonies and Foreign Parts". It was an Anglican society; and so Colonel Nicholson urged the S.P.G. to send to the Annapolis Valley missionaries to minister to the new settlers, particularly those who were Anglican. In time they came; and assisted by several Anglican clergymen who had come over from New England, the work of our Church gradually spread throughout the Annapolis Valley.

Halifax

The second half of the 18th century produced difficult and certain times in Nova Scotia. With the French holding Cape Breton Island, Prince Edward Island, and laying claim to New Brunswick, the 'French threat' was always upon English minds. The need to fill up Nova Scotia as quickly as possible with disbanded soldiers and settlers who would be loyal to King George 2nd (1727-60) and to the British cause was urgent. Thus in 1749 Halifax was founded as a military counterpoise to the French fort at Louisburg, Cape Breton. And on the 28th (some ancient records say the 21st) of June, 1749 the newly-appointed military commander in the Province, Sir Edward Cornwallis, arrived in Halifax Harbour on the sloop, 'Sphinx', followed by 13 transports, carrying some 2,500 soldiers and settlers. Over the next two years, this number was increased to above 4,000 souls.

Once again, the S.P.G. was asked to supply ministers and schoolmasters for the settlements soon to spring up in Halifax and in the surrounding countryside. The new Government in Nova Scotia offered free land for churches, rectories, glebes, and schools; and very cheap land to all others. The S.P.G. responded by promising to send out 6 clergymen and 6 schoolmasters; and the first clergy to arrive were the Revds. Wm. Tutty and Wm. Anwyl (October, 1749). The first Communion Service to be celebrated in Halifax took place on Christmas Day, 1749 in the Governor's new residence. The following year, 1750, work was

begun on the building of St. Paul's Church (13th June) which was opened for Services on 2nd September of that same year, the Revd. Wm. Tutty preaching the first sermon.

During 1750 Halifax was declared to be the Capital of the Province of Nova Scotia: much to Annapolis Royal's disappointment and disgust! But, in their area more and more S.P.G. missionaries were arriving in the Annapolis Basin, and going to the outlying districts. One of them at this time was the Revd. Thomas Wood who became famous as the Church of England's first missionary to theMicmac Indians in Nova Scotia. Mr Wood translated the Lord's Prayer and the Apostles' Creed into their language.

The immigrants to Nova Scotia during the 1750's (especially those who came to Canada via Halifax) were of a mixed character. Broadly speaking, they fell into the following main religious groups:

a) Roman Catholics A good number were brought up from the continentall colonies, where by the 1750's 'republican' feeling was springing up; and they were anxious to leave. Others left the 13 Colonies because of the strong anti-Catholic feeling they experienced there, produced largely by the French menace that lay to the west of them, over the mountains. For them, 'French' meant 'Roman Catholic'. Others came to Hallifax because of a famine that had struck Ireland during the years before. And Cornwallis' troops included Irish Catholics among them.

b) Congregationalists. These were largely New England persons of 'Puritan' background. They founded Mather's Church in Hallifax, first at Hollis and Prince Streets, later on on Harrington Street , During the 1800's they joined with the Methodists, and their church became known as 'St. Matthew's Church' which is now 'St. Matthew's United Church'. The Congregationalists had been brought up in New England with the 'Town Hall'(democratic) form of government; and so they were absolutely against government by 'Governor-in-Council' whereby the Governor with the advice of his Council chose suitable persons for political office. It was the Congregationalists of Halifax and those of the eastern Annapolis Valley who clamoured for 'represtative government'. Subsequently, in 1758, the British Government ordered the very unwilling Governor Lawrence to call an elected Assembly in Hallifax. Thus was founded the Nova Scotian Legislative Assembly which is the oldest representative body in Canada. For a time in the 18th century, the Congregationalists were the largest (and most clamourous) non-Roman Catholic religious body in Nova Scotia.

c) Anglicans: Who, if not the largest religious group in Nova Scotia were at least the most influential and powerful! "Halifax attracted a mercantile community, which in the 19th century was to become rich and powerful. Many of its members were Anglicans and, as so often happens, when they attained place and power, they experienced some difficulty in distinguishing between church and state. Through them Halifax became the centre of Anglicanism in Nova Scotia, with a strong outpost in Windsor (where King's College was founded in 1793".

From the beginning in 1749, the government was strongly Anglican as were the 'upper class'. For many years the Church of England enjoyed the privileges of a 'State Church' in Nova Scotia. The Governor appointed the C. of E. clergy to their parishes. The government paid at least part, if not all, of their salaries; and it made generous grants towards the building of Anglican churches in the Province. Until 1818 only Anglican and Roman Catholic clergy could leggily marry persons in Nova Scotia. Thereafter, this privilege was extended to other clergy.

During the 1st Session of the General Assembly of Nova Scotia (held in St. Paul's Church, Halifax, 2nd October, 1758) it was enacted, "The sacred rites and ceremonies of Divine Worship according to the liturgy of the Church established by the Laws of England, shall be deemed the fixed form of worship amongst us, and the place wherein such liturgy shall be used shall be respected and known by the name of the Church of England, as by law established".

The Congregationalists who had clamoured for, and obtained, this Legislative Assembly in Nova Scotia, must have been shocked by this Act! Following the end of the American Revolutionary War (1776-83) many Anglican-Loyalists came to Halifax and Nova Scotia thus swelling the Anglican population considerably. They were Tories, and they stood for 'King and Church'. The Whigs in Halifax referred to them contemptuously as, "Throne and Altar boys"!

d) The German Lutherans. Who were they and how did they get here? Queen Anne of England died in 1714 without heirs. The British looked to Germany for their new king and chose the Lutheran, Duke of Hanover who became King George 1st (1714-27) of England. King Georges 1st & 2nd spoke German and little English. Besides being kings of England they still retained their title of 'Dukes of Hanover'. Hanover was a German state that was strongly Lutheran in religion. Both of these kings, in times of war, used not only 'Regular' (full-time) soldiers; but as auxiliaries, they hired their mercenary soldiers from the German states of Hanover and Lunenburg, for the war-period only. At the conclusion of warfare, the mercenaries had the choice of being returned home to Germany, or else they could 'go to the colonies' where they would receive free land and financial assistence to establish themselves.

The German-Lutherans of Nova Scotia were part of a general German migration from the Old World to America in the 1750's. Most of them went to the 13 Colonies, but a good number came to Nova Scotia. Probably, they were more loyal to the Dukes of Hanover than to the king of England; but fortunately, George 2nd was one and the same person!

The first wave of the German-Lutherans arrived in Halifax in 1751, followed by others in the Spring of 1752. Governor Cornwallis originally planned to settle them in the Woodside area of Dartmouth. But later in the same year, a large number of Swiss and French Protestants also arrived, and the 'Woodside Plan' seemed impossible. So, in 1753, about 950 of the entire group (Germans, Swiss & French) moved down to Lunenburg, N.S. where they established the town and county. The remainder stayed on in Halifax where they built a little church, originally called 'St George's', but later became known as 'The Little Dutch Church', now located on Brunswick Street. The Halifax Lutherans were looked after by the clergy of St Paul's Church, and in time the congregation became Anglican. Down in Lunenburg, things were in quite a muddle. The Lutheran pastor had died shortly after arriving in Halifax, and therefore they had no shepherd for the flock. The Anglicans had a missionary there, the Revd. Bernard Houseal, who was a German who also spoke French! Our St. John's Church, Lunenburg, was built in 1754; and this church became the home to the English, Swiss, French & German people of the town. In fact, our first three Rectors were a Frenchman, a German, and a Swiss! In 1770 the Lutherans of Lunenburg finally built a church of their own. Later on in 1753 about 1,000 more German-Lutherans also arrived in Halifax, and these moved down to Lunenburg by the end of the year to join their brethren.

c) Baptists, Methodists, and Presbyterians were, no doubt, in our Metro area from the 1760's and 1770's. But, unfortunately, no historian has taken note of them, nor recorded anything of their beginnings in this part of our Province. Presbyterian history, of course, coincides with that of the North Shore.

It was estimated that during this earlier migration into the Halifax area of the 1750's, that the greater number of the settlers were of British stock (which would include the New Englanders); then the Roman Catholic Irish, followed by the German-Lutherans, with the French Protestants as the smallest racial group. Following the expulsion of the French-Acadians in 1755, and the consequent heavy invasion of the New Englanders who moved in on the former Acadian lands, it was said at the time that "three-quarters of the population of Nova Scotia in 1775 were New Englanders". Fortunately, with the arrival of 35,000 to 40,000 Loyalists into Nova Scotia following 1783 the English Anglicans redressed this imbalance&

The French Acadians

In 1745 a force of New Englanders and a British fleet captured Louisburg, C.B; but in 1748 it had to be handed back to France again by the Peace of Aix-la-Chapelle. The French in Nova Scotia, however, were quite miffed by their 3-year eviction from their fort; and when they got it back again, they set out to weaken the hold of the British on Nova Scotia by seeking to turn their French-Acadian subjects against them. The French in 1748 still held Cape Breton, Prince Edward Island, and New Brunswick as their territory. On the border of Nova Scotia and New Brunswick they now decided to build a fort (Beausejour; 1750).

Meanwhile in Nova Scotia, the French-Acadians had increased in population from 392 in 1671, to 1,800 in 1713, and up to 10,000 in 1750! The British authorities were worried. The French were to their north and east. The fort at Louisburg was threatening an attack by sea, and Fort Beausejour was preparing for an assault by land. Regularly French agents were appearing in Nova Scotia from Louisburg inciting Indians to attack British settlements, and the Acadians to rebel against the British. A sizable number of Acadians did, in fact, join their French brethren, for when Fort Beausejour was captured by the British in 1755 they were found within the fort.

Governor Charles Lawrence of Nova Scotia decided that everyone in Nova Scotia would take the Oath of Loyalty to King George 2nd of England. Including the Acadians! They either had to be for Britain or against her. There could be no neutrals in British territory in the day of battle. Preliminary fighting had already broken out in some places; even though the Seven Years War (1756-63) was not to be declared in Europe until the following Spring.

In the rough and ready times of the mid-18th century, if a Britisher, for example, were caught in French territory in a period when war was imminent, or had been declared, he would have suffered imprisonment at the best, or instant execution at the worst. Governor Lawrence was more humane. He ordered the Acadians to either take the Oath of Allegiance to the King, or else face deportation to the Southern Colonies. This action, he decided, was necessary for the safety of Nova Scotia. The French-Acadians refused to take the Oath; whereupon, beginning in August, 1755, between 6000 and 7000 out of their total population were transhipped to the English southern colonies. About 500 of the Acadians fled to Prince Edward Island, and joined the French there. In later years, some of the Acadians made their way

back to Nova Scotia from the USA; and the Government gave them free land after they had sworn loyalty to the British Crown. But most of them never returned, choosing to live in the sunny south in the former French territories of Mississippi and Louisiana amongst their own kith and kin than to return to the "frozen north".

Longfellow's poem, "Evangeline" (written in 1850, some 95 years after the event) has distorted and sentimentalised the historical facts of the expulsion of the Nova Scotian Acadians. It was used for some time in the USA as an anti-British political pamphlet, and thereby his poem became widely known, and so found a ready place in the school texts of New England. As poetry it is beautiful; as history it is bosh! Unfortunately, Longfellow's version of Nova Scotian history has become the only one known by many persons today.

However, with the expulsion of the Acadians and the destruction of Fort Beausejour in 1755; the fall of Louisburg in 1758; the military victory of General James Wolfe at Quebec in 1759, France after 150 years of conflict and warfare in the New World finally ceded 'Canada' to the British at Montreal in September, 1760! The fleur-de-lis of France finally came down, and the Union flag of Britain was run up. The 'French threat' to the Maritimes had mercifully become a thing of the past. Halifax and all Nova Scotia heaved a sigh of relief; and life took on a new vigour and a new direction.

The significance of the expulsion of the Acadians to Church History in Nova Scotia is this: Homesteads already built, and farmlands already cleared of stones and tree-stumps were readily available to any English settler virtually for the asking. It is said that in 1755 Lutherans from Lunenburg made their way up the La Have River valley and across the hills into the then-empty Acadian farmlands. They found cattle wandering about, homeless and ownerless. A little later on, these Acadian lands were advertised for sale in New England. Yankees from Connecticut and Massachusetts began to flood into the eastern part of the Annapolis Valley. Many of the settlers were Baptists and Congregationalists: from which stock men like Tupper and Borden were to arise in the 19th century. Church people who might not have dreamed of coming to Nova Scotia in the first place now came eagerly so that they might have homesteads and farms already operational. And get them cheap! And with them they brought their religious traditions and a whole new way of life. The Valley from now on was to be English-speaking, Baptist and 'Protestant', and not French and Roman Catholic as before. It is doubtful whether Governor Lawrence ever realised that his action in 1755 would have had such a far-reaching social and religious effect in the eastern Annapolis Valley.

Chapter 2.

CHURCH AND MISSIONS IN THE COLONIAL PERIOD

One cannot begin to understand the Church of England in North America during these times without seeing it within the context of the 13 Colonies of the U.S.A. What happened in Nova Scotia during the period 1750 to 1800 especially, and how things were done, were more extensions in a more primitive and harsh situation, of how things had been done in the 13 Colonies. Few persons realise that the English Colonies had a population of 1,450,000 (nearly a fourth of that of the Mother Country) in 1750; whereas Nova Scotia's was 17,000 in 1778. The Colonies were rich and prosperous too, with an extensive overseas trade with Britain. "We are rich, populous, and powerfull", said the Massachusetts' Governor, Jonathan Belcher in 1740. A decade later Nova Scotia was to see an influx of settlers who could hardly be described as 'rich'! No wonder, then, that the 13 Colonies looked upon Nova Scotia as their 'poor relation', whose usefulness was limited to that of a buffer-state between themselves and the French to the north. The British Government too regarded Nova Scotia as another American colony; and in its initial organization "Nova Scotia was developed along the typical lines of the British American provinces, equipped with a royal governor and an elected Assembly". The Bishop of London, England, added 'Nova Scotia' as the 14th colony to which he would have to ordain, license, and send out clergy or travelling missionaries.

There were no such things as dioceses, and bishops, and synods, or church organizations as we know them today in the Anglican Church in North America until 1784-7. For 180 years (1607-1787) Anglicans in the USA had done without them. Generations of Anglicans had been admitted to Communion without having been confirmed. Churches were 'dedicated' but not consecrated. Neither was there any episcopal administration of clergy or parishes. Men who wished to be ordained as clergy needed to take ship to London, England, where they were made deacons and priests by the Bp. of London. The great bulk of the clergy came to America from Britain already ordained.

In the 1600's it was usual for the Planters to bring out from England their own chaplains. Thus, for example, when the Jamestown Colony of Virginia was founded in 1607 they had their own chaplain with the. The Planters built the churches and rectories (and owned them) and supported the clergyman; when he died they sent to England for a replacement. As time went on, and State Government took over administration from the Planters, the usual thing was for the parishes themselves to entice ordained men from England to "come out to the Colonies". On their arrival in the colony, they appeared before the Governor who examined their Testimonials which certified that they had been ordained and had been licenced by the Bp. of London. Where things were in order, the ministers proceeded to the parishes that had procured their services. As the population grew and more settlements and parishes sprang up, there was always the demand for more clergymen. Thus, in 1680 the Virginia Assembly offered a bonus of 25 pounds sterling to any one who would bring out to the colony a clergyman in priest's Orders. Complaints were common in the 1700's of clergy still in Deacon's Orders administering the Sacraments, and holding more than one parish.

In 1680 Virginia had 48 Anglican parishes served by 39 ministers. In 1784 there were 107 organized parishes in the same state with many empty rectories. How them were clergy provided to such parishes in the Colonial Period? First, it must be remembered, that the older, & richer parishes of the 'Tidewater Area' had 'Patrons'; so for them it was a simple matter of going to England to find a suitable man for a handsome salary. For others, the Society for the Propagation of the Gospel (the S.P.G.) was a god-send; for this Society had been established to do this sort of thing: to send out clergy to "the Colonies and Foreign Parts". The S.P.G. claims to have sent out from England over 300 clergymen into the Colonies of North America during the period 1704 and 1783! From about 1740 it became more and more usual for native sons of America to cross the Atlantic for ordination in England, and then to return to parishes back home. This was an expensive undertaking, and the S.P.G. often assisted financially in such cases.

You may wonder at this point what Virginia has to do with Nova Scotia? The reason is simply this: when the British Government began to set up administration for Nova Scotia, they took Virginia as their model: both for Church and for State, because, as they said, "Virginia is the perfect state in America". As shall show further on, most of the features of Nova Scotian government, and how the Church was administered, were direct copies of those in that sunny, southern state!

By long custom, the Bp. of London (England) had had exclusive jurisdiction over the overseas, non-diocesan Anglican world. This included in the 1600's and 1700's Bermuda, the West Indies, all of the British Colonial colonies, Canada, and Newfoundland, in the Western Hemisphere. How could one man administer such a vast area from as far away as London, England? He had Commissaries appointed over specific territories, who acted as his 'Personal Representatives'! In the Colonies, there was one for each state. They acted like Archdeacons; and were the contact-men between the clergy, parishes, and sometimes the Governor, and the Bishop of London. But they had no personal power or supervision over the local clergy. To them, they were merely 'advisors'. It was they who usually sent to the S.P.G. in London the annual Reports. It was they who constantly pressed for "more money and more men". It was they who by advice and encouragement helped to stimulate and encourage and extend the Church in the Colonies. This system seems to have worked pretty well, for when it was transferred into Nova Scotia, Bp. Charles Inglis (Nova Scotia's first bishop; 1787 to 1816) appointed as Commissaries in his vast diocese, the Revd. George Pidgeon for New Brunswick (1788), the Revd. Philip Toosey for Quebec (1789), and the Revd. John Stuart for Ontario (1789). When the bishop was in his old age, he appointed his son, John Inglis, as Commissary for Nova Scotia (1801-1816).

Since men might go to England and be ordained by the Bp. of London, it may be asked why they should not go there to be consecrated as bishops? This was a more difficult matter. The Anglican Church in the Colonies was an extention of the Anglican Church in Great Britain; and the Church in Britain is a 'State Church'. That is, much of the Church's life in Britain is controlled by the Government through Acts of Parliament. Every thing has to be done "according to Law". Even today, there are 64 Acts of Parliament concerning the Church, and about one-third of these have to do with clergy and parishes.

Bishops were appointed by the Crown; and their appointments had to be in accordance with Law, or else they had no legal basis for their administrative duties or minstrations. During the Colonial Period,

there was no provision in law for an 'overseas bishop'. The making of such a law had often been proposed in the 13 Colonies; but the British Government would not proceed on this course unless all of the 13 Colonies would agree to this action by a majority vote in each of the 13 Assemblies. The four New England states (Massachusetts, New Hampshire, Connecticut, and Rhode Island) had steadily blocked such a move to have resident bishops in the Colonies. After all, their founding-fathers had been 'Puritans'; and when in England they had suffered heavy fines, evictions from their parishes, even imprisonment in bishop's prisons (such as by Wm. Laud, Bp. of London, 1628; Archbp. of Canterbury, 1633), and as far as they were concerned, they "would rather have voted for the Devil than to have bishops in these free colonies". There was also a fair opposition to overseas bishops in the British parliament. And so the situation continued as it had done in the USA for 180 years past; and in Nova Scotia since 1710, until the American Revolutionary War (1776-1783) produced as a side effect what one author has described as "the gift of bishops to the United States of America". Perhaps the good people of the New England states remembered the ancient saying, "Beware of Greeks bearing gifts"!

2. The S.P.G. in Nova Scotia.

The system of supplying clergymen to the Colonies was transplanted into Nova Scotia. At Annapolis Royal in 1710, our first Anglican priest there (Revd. John Harrison) was a navy chaplain who 'stayed on'. In Sydney, our first Anglican priest there (Revd. Benjamin Lovell) was a military chaplain to the Garrison (1785). He too 'stayed on'. Both mens' salaries were paid by the Government as 'officer's pay'. At Halifax, soon after its founding in 1749, the S.P.G. in London was asked to supply "ministers and schoolmasters" for the new colony; just as the 13 Colonies of the USA had been requesting for the past 48 years (1701-1749); and as Colonel Nicholson had asked for after the capture of Port Royal in 1710. They came; two at first; then the rest of the "6 clergymen and 6 schoolmasters" as the S.P.G. had promise d.

During the Colonial Period in Nova Scotia the S.P.G. was to send a steady stream of "Men and money" into the Maritimes. Even when the S.P.G. men were appointed as Rectors of parishes, in return for the portion of their annual salaries that the S.P.G. provided, they were required to be "missionaries to the outlying parts". Thus, for example, the Lunenburg clergy promoted religious work in Chester, New Dublin, and Mahone Bay; from Chester went out the pioneering work in the St. Margaret's Bay area; St. John's, Preston pushed the Church's work into Dartmouth; Christ Church, dartmouth in its turn sponsored religious activity in Waverley, North Dartmouth, Woodside, and later on took on the former S.P.G. work in Eastern Passage.

For years, St Paul's in Halifax retained two S.P.G. men on their staff who did nothing else but missionary work in the Halifax Harbour area, and on the peninsular between St. Margaret's Bay and Halifax. The first seven Rectors at Dartmouth were on the S.P.G. payroll; and as 'missionaries of the S.P.G." and not as the Minister at Christ Church they carried the Gospel to the surrounding countryside. Much of this pioneering work was done long before Nova Scotia ever saw a bishop; or before there was a Diocese of Nova Scotia!

For 75 years in Nova Scotia, from 1710 until 1787, when we had no bishops, the ministrations of the Church of England were carried on mainly by missionaries of the S.P.G., assisted by a steady trickle of

Anglican clergy who came in from the USA. They were valiant men, working under appalling and primitive conditions. There were too few of them at first; and they were overworked and underpaid. They simply set off, following tracks through the woods, seeking out settlers where they could find them; baptising, marrying, and burying as they went along; holding Divine Service in homes and sometimes in barns as from place to place. In the summers they went on horseback, or preferably by sea (if they could) since many places along the Eastern Shore, for example, were only accessible from Halifax by water. In the winters they served their 'points' by sleighs or snowshoes. Often, of necessity, their outlying work was sporadic and irregularly performed, simply because the conditions of travel were hard, and the men themselves too few. Settlements were few and far between. There were no roads to speak of. No maps of the territory to be served. Only gradually did they come to realise how extensive the area was that they had been asked to serve.

Fortunately, Nature had provided bountiful water-routes as means of transportation and communication. Early lithographs of such places as Halifax show the habours full of shipping, of all types and sizes. Few property-owners whose lands bordered the sea were without a boat. And since there was a great deal of water-traffic, both in Halifax Harbour and along the Eastern and Southern coasts, "by boat, horse, or on foot" typified the transportation system of the early Colonial days.

Road-routes came so much later on. They began as simple horse-riding trails through the woods, which were then widened to wagonways; and eventually these were graded and gravelled and bridged as traffic, money, effort and opportunity provided. Such land-routes were made laboriously with pick and shovel, ax and ox-cart. But at first there were the water-routes! Many points in Nowa Scotia were not accessible at all by roads; only by water, which explains why so many of our earliest settlements are located either adjacent to the sea or on navigable rivers; and why so many churches lie so close to the sea.

The early S.P.G. missionaries travelled the same way as everyone else did: by 'boat, horse, or on foot' as weather and circumstances permitted. Since there was a fair amount of water-traffic, it was fairly easy for them to catch a ride on a boat going their way. If they were in a hurry, and couldn't wait for suitable water conveyance, they had the choice of the other means of transportation. We have, for example, a record of a Revd. Joseph Bennett who in 1776 travelled "by boat or through the woods" from Halifax up as far as Beaver Harbour (Port Defferin), bringing the ministrations of the Church. Much later, in the early 1830's, a professor of King's College (then at Windsor, N.S.), the Revd. John Stevenson, spent several summers on the Eastern Shore, doing the same work, and travelling the same way. In the summer of 1834, Bp. John Inglis had the loan of a Royal Navy schooner of 75 tons; and he made a celebrated voyage from Halifax all the way up to Cape Breton, calling at the settlements along the Eastern Shore. On his return trip, he did the same thing. He stayed a day or two at each accessible place. And we read that the inhabitants "came to the places where he was by boat or through the woods". By water was the best and easiest way to travel. In a speech of Joseph Howe's before the Assembly (1847) he said: "Beyond Chezzetcook, no vestige of a road or bridge, except a footpath from Musquodoboit to Sheet Harbour, existed prior to 1837".

Thus, our Diocese owes the S.P.G. missionaries a great debt of gratitude for all their pioneering work in Nova Scotia. During the 75-year period before the arrival of our first bishop, these were the men who planted the Church of England in Nova Scotia. They initiated and nurtured religious work all over our Province, in places that eventually became parishes in our diocese. Some of the parishes date from times after Bp. Inglis's arrival, but the S.P.G. work behind them brought them into being. Amongst such places may be numbered: Halifax (1750), Lunenburg (1754), Chester (1795), Dartmouth (1817), Preston (1788), Sydney (1785), Parrsborough (1794), Clementsport (1797), Digby (1791), Granville (1793), Annapolis Royal (1710), Shelburne (1790), Auburn (1790) and Charlottetown (1773), to name a few. Church people were being nourished in the Faith; the Sacraments were brought to them; and the preaching of the Gospel went forth.

In 1848, Bp. John Inglis paid tribute to the S.P.G. by writing: "We are sensible that our Province in particular is deeply indebted to her fostering care for a whole century of her settlement".

Nor, in this 75-year period (1710-1787) must we be unmindful and ungrateful for the faithful and loyal service of the lay people of our beloved Church. It was they who gave unflagging help and support to our pioneering clergy. Schoolteachers, Church school teachers, lay persons of all sorts, loyal to the teachings of our Church, regularly from the earliest times, in both Canada and the USA, gave freely of themselves by teaching the Anglican way of life, faith, and prayer to our younger generations. "The Curate of every Parish shall diligently upon Sundays and Holy-days...openly in the Church instruct and examine so many children of his Parish sent to him...in some part of the Catechism"; so said the Prayer Book. This function the lay teachers and catechists of our Church took over, in the absence of a resident or full-time Minister. Thus was imparted the Apostles' Creed and what it means to the believer; the 10 Commandments and the Christian duties which they imply; The Lord's Prayer and the way of prayer; even the graces of the sacramental life: these were taught; and generations of Anglican young people imbibed these truths and lessons, long before a bishop ever appeared upon the scene, or had any direct effect upon the Church of England in the New World.

When bishops first appeared, they were a novelty. Thus, when Bp. Samuel Seabury, the first bishop of the Anglican Church in the USA, visited New York City in 1785, fresh from his consecration in Scotland in 1784, it was reported that a man returned home from church and said to his wife, "There was a new man up at the church, wearing an odd sort of Hat, and he says that he is a bishop"!

3. Charles Inglis, 1st Bishop of Nova Scotia.

The American Revolutionary War (1776-83) was the cause of the loss of the British possessions in the USA, but it also occasioned the 'gift' of bishops in the American and Canadian Anglican churches. For some time after 1783, Britain tended to view her former subjects in the USA as 'rebels'; although King George 3rd told the American ambassador in London (John Adams) that he "hoped we had parted as friends, and that there is no bad blood amongst us"(1785). The Anglican clergy, however, had been placed in a difficult position by the War, in that, prior to their ordinations in England they had taken the Oath of Loyalty to the King. Because of this, and because they held oaths to be sacred and permanent, many of them left the USA during and after the War, and a

good number of them had gone to Canada where they were numbered amongst the Loyalists.

But now, having thrown off their loyalty to the British Crown, and by becoming independent, the Anglican clergy who had remained in the USA realised that no English bishop could minister to Anglicans who had revolted against the king. Neither could the bishops in England any longer ordain clergy for the USA, for to do so would be inconsistent with the oaths that they had sworn prior to their consecrations as bishops. The Archbp. of Canterbury (Moore) was also in a very sorrowful state since he now had over 360,000 Anglicans in the USA with whom he was unable to communicate. Furthermore, Anglican bishops were always consecrated in England by law established after 'Letters Patent' and 'Mandamus' from the Crown had been issued. Certainly, the British Government was not likely to issue such documents on behalf of 'rebels' against the king. And besides all this, there did not exist in English Law any authority to allow the consecration of bishops in the Atlantic states and colonies, including Canada.

For the Americans a way was found around these difficulties. Scotland had episcopall bishops who were not encumbered with the legal difficulties, such as faced the English diocesans. It was therefore arranged that Samuel Seabury of New York should go to Scotland and receive his episcopal Orders there. He had previously been ordained priest in England by the Bp. of Lincoln (1753); and so on the 14th November, 1784, he was consecrated a bishop in Aberdeen, Scotland, with the title 'Bishop of Connecticut'. He therefore became the first Anglican bishop in the USA and upon the North American continent. At last, the Anglican Church in the USA had a resident bishop who could confirm, consecrate, and ordain.

For Canada, however, it was a different matter. Canada was British, and had not taken part in the rebellion of 1776-83. Still, there was no legal authority in England to consecrate overseas bishops for the Church of England. But at last, legislation to this effect was hurried through Parliament in 1786. The Act had a special provision as far as American bishops were concerned; in their case the Oath of Allegience to the sovereign would not be required. Thus, in February, 1787, Archbp. Moore (Canterbury) consecrated two bishops for the American Church: Bp. White for Pennsylvania, and Bp. Prevoost for New York.

Later on in the same year, Charles Inglis was consecrated in Lambeth Palace Chapell as 'Bishop of Nova Scotia' on the 12th August. He then, became the first Bishop of Nova Scotia, and the first resident bishop in British North America.

Charles Inglis was an Irishman by birth, born in 1734 in the Anglican rectory of the Parish of Glencolumbkille, County of Donegall, at the N/W tip of Ireland. Donegal now, Bp. Inglis would lament, is in the Republic of Ireland, and is no longer British territory! He was educated at Trinity College, Dublin; and then he left for Lancaster, Pennsylvania, USA, where the S.P.G. had appointed him as schoolmaster. Later, he studied theology; and as was usual at that time, went to England for ordination. He returned to the USA in 1759 and was appointed to the Parish of Dover, Delaware. From 1765 to 1783 he served at Trinity Church, New York City. When Bp. Inglis arrived in Halifax on 15 October, 1787, he was 53 years old. As our first bishop he is remembered for his untiring service to the Loyalists who came flooding into our Province at that time; and for his educational work at Windsor. He died in 1816, and is buried under the altar in St Paul's Church, Halifax, N.S.

Chapter 3.

PRESTON, LAWRENCETOWN, COLE HARBOUR, AND DARTMOUTH

If you were to travel out of Dartmouth eastward, following Portland Street to Woodlawn; and from there, the Mount Edward Road until it junctions with the No. 7 Highway, you would have been following what the people in the 1780's would have called, 'The Preston Road'. For in those days, it was the only road to Preston; and the amount of traffic would have surprised you! Preston in the late 1700's was a pretty busy place. The original settlement lay just past the junction mentioned, and about one mile further east on the No. 7 Highway. Today this area is called 'Humber Park'. To the north of it lies Loon Lake. The road that runs northward on the western side of Memorial Gardens Cemetery (Montague Road) was the thoroughfare that brought you into the most populous settlement on the eastern side of Halifax Harbour in those early times. Modern Preston lies about one mile east of where the old community was located.

Preston began as a settlement for Loyalists who had come here from the USA in 1783 at the end of the American Revolutionary War (1776-83). The community was surveyed and laid out in lots in 1784; and these lots were granted to 164 Loyalists (and "some Germans") later on in the same year. Roads were laid out, and cut from point to point in the Township by British soldiers from the Halifax Garrison.

The Surveyor-General of Nowa Scotia (Charles Morris 1st) rather liked the eastern side of Lake Loon; and soon the 'gentry' of Halifax were establishing 'estates' and 'farms' between this lake and the Montague Road, amongst whom were the Governor, Sir John Wentworth, George Westphal, Charles Morris himself, and the Motts of Dartmouth. In the summers, Halifax's social life was transferred to Preston; and we are told that the Preston Road was "heavy with dust" kicked up by horse-conveyances, going to and fro. The Duke of Kent (King George 3rd's son; the future father of Queen Victoria), Military-Governor of Halifax, spent many a "pleasnat weekend" at Sir John Wentworth's 'farm' at Preston.

In 1785, 194 escaped Negro slaves from St. Augustine, Florida found their way to Halifax by ship; and later on in the same year, "several hundreds" of runaway slaves from the southern USA similarly arrived in Halifax Harbour; and both of these groups were settled in Preston, about one mile east of Sir John's farm. Two years later, in 1787, 4,700 more acres were surveyed in Preston, and these were given to 35 more settlers, amongst whom were 11 Negro officers recently disbanded from the Army. And then came the celebrated 'Maroons', about 500 to 600 of them, in 1796; and as far as Sir John Wentworth was concerned, Preston would never be the same after this!

Many persons think that the Maroons were the ancestors of the black population in Preston today. They were not. They were here for only four years; and then left (1796-1800). As can be seen above the original Blacks came to Preston eleven years before the Maroons arrived in Canada; about 394 of them in 1785. To these would be added in 1814 "several hundreds of black, escaped slaves from Southern plantations, USA, at the conclusion of the Canada-USA War". The two groups of 1785 and 1814 are the progenitors of the present-day Negro population of Preston; and both groups came from the USA. The Maroons did not; they came from Jamaica.

In July, 1796 three ships arrived in Halifax (the 'Dover', 'Mary', and 'Anne') and produced quite a stir. On board were 500-600 freed African slaves who (seemingly) were glad to have arrived from Jamaica. Jamaica had previously been Spanish; and while the British were conquouring the island, the Spanish-Negro slaves had escaped to the interior mountains. The British induced them to surrende r; and in order to preserve them from possible slavery in the future, had offered to take them they would like to go. Somehow Nova Scotia was picked by them, or more likely for them, and to Nova Scotia they came; not in British ships but in Jamaican. In fact, the ships had been supplied by the Jamaican government! The slaves were called 'Maroons' apparently from a Spanish word that means, "A Negro or fugitive slave who has escaped to the mountains or forests".

The Duke of Kent, resident Commander-in-Chief at Halifax, went on board the ships and personally inspected the Maroons. They addressed him as 'Massa Prince' or 'Massa King's son'. He like them, and admired their "fine, strong physiques" and decided to use a good number of them in the building of his Fort in Halifax. Sir John Wentworth, the Governor, liked them too; and although he had been ordered to 'disperse them in groups throughout Nova Scotia' he decided to settle the lot in Preston, east and north of his farm, and adjacent to the lands given to the escaped slaves of 1785. In fact, the Maroons became an obsession with Sir John for the next four years. Thus, he obtained 16,000 acres of new land for them from the Crown; and his government spent over 3,000 pounds sterling (about $45,000) on their welfare, building homes for them, and providing free food and clothing. He got the Legislature to grant 240 pounds sterling per year for their schooling and religious instruction, saying that the money would, "reclaim them to the Church of England, and disseminate Christian piety, morality, and loyalty among them". Sir John's love-match with the Maroons seems to have cooled by the next year (1797) when it became necessary for him to order out the Royal Nova Scotian Regiment to Preston in the Spring since, "the Blacks had shown signs of mutiny"!

Writing to the Government in London later on in 1797, the Governor said that the Maroons were "...ungrateful, lazy and not industrious, always complaining and never satisfied, and entirely given over to cock-fighting and card-playing". They replied that he should have followed their orders in the first place!

Prior to this incident in Nova Scotia, the British had established a colony in 1787 at Sierra Leone, N/W Africa where their disbanded Blacks from the army and navy had been sent, following the 1776-83 War with the USA. The Americans too, after they had acquired independence from Britain, and with British approval, had been sending many of their Blacks "home to Africa" since 1792. And in 1792 Nova Scotia had sent 1,195 Negroes from Preston to Sierra Leone in 16 vessels, also. And so now, Sir John thought that his Maroons should depart there too; and in 1800 all of them were packed off to Africa (3 wanted to stay, but Sir John would have nothing of it); and the Governor gave a great sigh of relief! The Maroon lands were auctioned off in Halifax the next year (1801), leaving only 'Maroon Hall' the former administrative centre in Preston as the solitary reminder of the Maroon experience in the life of Preston. Thereafter, Sir John always referred to his former neighbours in Preston as, "those costly settlers"!

Our Church work in Preston started in 1785, the year after Preston had been surveyed and laid out in plots. In that year we learn of the Revd. Joshua Weeks, an S.P.G. missionary attached to St Paul's Church, Halifax, "riding out to Preston for Divine Service". Mr Weeks had been an Anglican clergyman in the USA during the American Revolutionary War, and as one of the Loyalists he had come to Nova Scotia. In Preston he would meet many of his Loyalist friends from below the border. The Parish of St John's, Preston was to be created in his time; and it would consist of an area beginning at Bedford, stretching eastward to Chezzetcook, then south to Lawrencetown, and then west to the S/E entrance of Halifax Harbour. Preston was considered to be the centre of this huge territory, and since Preston was the largest settlement on the eastern side of the Harbour at this time, it was decided to build the parish church here. Though Mr Weeks ministered in Preston from 1785, he only became Rector of Preston in 1792, the date of the legal formation of the parish.

In his 1794 S.P.G. Report Mr Weeks wrote: "The Mission consists of 4 towns. Dartmouth is the principal which consists of 50 families. Preston has 15. Cole Harbour 12, and Lawrencetown 23". Mr Weeks here, of course, is speaking of his Anglican congregations; and not of the civil populations of these places. The civil population of Preston at this time was much larger than Dartmouth. Oddly enough, when Mr Weeks wrote his 1794 Report, and was Rector of the parish at that time, he never lived in the parish, but continued to reside in Halifax as he had done since coming to Nova Scotia.

Mrs Wm. Lawson (who lived in Preston in the 1890's , and wrote a History of the place) says this of Mr Weeks: "He went to Preston to marry, baptise, and bury those who required his services...he sometimes held Divine Service in the church, but the ministrations were not warmly appreciated". Mrs Lawson seems to have forgotten the size of that parish; and had she thought about it, it would have occured to her that when Mr Weeks was not in Preston he was obviously on the job elsewhere! But regardless of Mrs Lawson's assessment of him, Mr Weeks did get the first St John's Church in Preston built in 1788-90; and it was consecrated by Bp. Charles Inglis in 1791.

During Mr Weeks' Rectorship(1792-95) he served the Loyalist population, and also the Negro influx of 1785. The first St John's Church was located "on the top of a very high hill" (Church Hill), about 6½ miles from Dartmouth, on the north side of the present No. 7 Highway, about 400 yards east of the Salmon River. It was surrounded by a Cemetery, of which Mrs Lawson wrote: "In it lie German settlers, disbanded soldiers, (later) the 'restless Maroons', and the good gray heads of Theophilus Chamberlain, John Prescott, Tobias Miller, James Money, and many others".

Mr Weeks was followed by the Revd. Benjamin Gray (1796-1802). And during his first year the Maroons arrived. Some 500-600 of them; over whom Governor Wentworth appointed Mr Gray as 'Chaplain and teacher of the Maroons' at a salary of 253 pounds sterling per annum (paid by the Government), and a glebe house. The glebe-house actually was never built!

Mr Gray, too, found St John's Parish a rather ungrateful and discouraging place in which to work. He also lived in Halifax as Mr Weeks had done. Of him, Mrs Lawson records this titbit: "He found his parishioners neither zealous nor appreciative. It is said that Sunday after Sunday, the Parson appeared at the church, but the door was locked, and the congregation remained at home".

It is difficult to say just how many parishioners Mr Gray had at Preston. Nothing is recorded as to the number of Loyalists who supported St John's. Of the Africans we have scattered references. Thus, in 1799 Mr Gray reported to the S.P.G. that he had 467 Africans at Preston in his congregation, "half of whom are Christians". Later on in 1799, Governor Wentworth advised the S.P.G. that, "60 of them have removed to Boydwille, about 20 miles from Halifax". In a letter dated Dec.?, 1799 to the S.P.G. Mr Gray said that his Black congregation numbered, "of all ages about 540". But the next year (1800) saw the deportation of all the Maroons, and no precise number is given, whereas four years before Sir John had counted "between 500 and 600 of them". Perhaps he gave up after 500! Much later on, in 1817, when the Revd. Charles Ingles of Dartmouth ministered in Preston, he reported in his 1819 S.P.G. Report that, "There are at Preston 900 Negroes, of whom 300 are children". No doubt this increased number was the result of "several hundreds" of Negro slaves arriving in Preston following the end of the 1812-14 Canada-USA War.

Pastorally, Mr Gray's biggest headaches with his Black parishioners were: their incessant complaints about the harsh Nova Scotian winters, their pagan customs, and especially their polygamy (one husband, many wives). Mrs Lawson tells of one Maroon who had four wives, and that 3 of them presented their shared-husband with newborn babies on one and the same day; which required superb timing; and that Mr Gray was asked to baptise them promptly!

Mr Gray saw the soldiers march into Preston, and their encampment to quell the (supposed) mutiny (1797) of the Maroons. Three years later he witnessed perhaps one-half of his congregation moving off down the road towards Dartmouth, from where they were transhipped to Africa. What must have been his thoughts as he watched those ships sailing out of Halifax Harbour? In 1802 Mr Gray left Preston for the new parish of Sackvillem N.S. Thereafter, our Church work at Preston seems to have faltered; and it never became quite the same.

However, in 1827 when the Revd. Edward Benwell (1826-27) was the Minister at Dartmouth, and was supervising the work at Preston, the first St John's Church was dismantled and was erected on a new site "nearer to the families in the more settled part of the parish". The first church had been built on a hill; the second was erected on rather low ground, about a quarter of a mile east of the original site, but at "the western end of Long Swamp", on the south side of the highway. It was said to have been a "plain, unadorned, and unattractive building; with its seats facing inward towards each other, the men sitting on the right, and the ladies on the left". No one seems to have loved this 2nd church; and no tears seem to have been shed over it when it burned to the ground as a result of a widespread bushfire that broke out in the Spring of 1849.

The Revd. George Morris (son of the Hon. Charles Morris 2nd; Surveyor-General of Nova Scotia) had been brought up on his father's estate at Loon Lake, Preston. Later, he had gone to England "for his education", and also for his ordination. During 1842-54 he was the Rector of Preston and Dartmouth; so he was the Rector when the second St John's Church burned down. Of him, Mrs Lawson adds this cheerful note: "He was a charming and cultured gentleman who was constitutionally indolent". Indolent or not, it was Mr Morris who saw to the building of the 3rd and present St John's Church, Preston. It was built in 1851 on a new site "west of the Salmon River, and eastward of the site of the 2nd church" (Mrs Lawson); or as Dr Martin says: "prominently on the No. 7 Highway at the intersection of the New Road".

Preston was the birthplace of two distinguished sailors of the British Navy: Admiral Philip and Sir George Westphal, brothers; and sons of George Westphal, one of the original 'German' settlers of Preston. Both of these men served with Admiral, Lord Nelson. Sir George was on H.M.S. 'Victory' when Nelson was mortally wounded; and he himself was injured in the same Battle of Trafalgar, 21st October, 1805. Both of the Westphal brothers died in England and are buried there. The community of 'Westphal' and the 'Westphal School' at the Micmac Rotary are named after them.

2. Lawrencetown

Lawrencetown was mentioned above, both in connection with the description of the bounds of the Parish of Preston, and in Mr Weeks' 1794 S.P.G. Report. So, a word about Lawrencetown here.

Without a doubt, Lawrencetown is one of the oldest settlements on the Eastern Shore. It is located some eight miles eastward of Dartmouth. The Indian names for this area were: Wampack or Taboolsimkek ("two small branches flowing through the sand"), and Magonshish and Sheyctecook. The latter sounds very much like Chezzetcook!

In 1754 the general area was surveyed by Colonel (later, Governor) Lawrence, and the new settlement was named after him (originally, Lawrence Town). In the Autumn of 1754 British soldiers cut an overland road through the woods thus connecting Dartmouth with Lawrencetown. It is said that 200 soldiers and rangers guarded the men as they worked on this project. In time, this road became known as the Cole Harbour Road.

At the junction of the Cole Harbour Road and the present Ross Road the original Lawrencetown was located. Here the Little Salmon River flowed into the Cole Harbour. This site lay at the N/W head of Cole Harbour which in those days was open to shipping and to the Atlantic Ocean. It is now often referred to as 'Upper Lawrencetown. After Preston was established (1784), a connecting road was constructed northward from Lawrencetown to Preston, which we now call Ross Road. Both Mr Weeks and Mr Gray would have used this road to 'serve' Lawrencetown.

The new Township of Lawrencetown embraced an extended area of 20,000 acres, which was divided into twenty 1,000 acre plots. This acreage lay east and north of the 'village' as described above, and adjacent to it. The twenty lots of 1,000 acres were given to 20 'Proprietors'; and a condition of these Grants was that each grantee should settle on his apportionment 20 families. This condition was generally fulfilled. Often the families were maintained by the proprietors for the first year. The settlers became well-known in later time s for their frugality and industriousness. One of the proprietors was the Revd. John Breynton, 1st Rector of St Paul's in Halifax. As a protective device, a blockade with an extended stockade was put up by Governor Cornwallis; but since this facility was never required, it soon fell into decay.

Just east of 'Upper Lawrencetown' there is a peninsular that juts into Cole Harbour for about one mile. This is said to be the area where the first settlers built their homesteads: the reason being that there they would have water on two sides of them as a protection from possible attacks; and also because the peninsular afforded good, fertile land for crops and gardens.

By about 1762 a good number of the original settlers had given up their lands (for fear of the Indians; some authorities say) and had moved away to Cole Harbour and elsewhere. Consequently, new surveys were made in 1762, and the lands were assigned to Scottish and German families, who then took over the former homesteads. A further survey of land for additional settlers took place in 1779.

A gristmill was operated by a Wm. Crook in 1823; a Presbyterian church was erected in 1839, which burned down in April, 1965; and a school was conducted by a John Wiseman in 1840, although the first schoolhouse was not erected until 1866. A postal 'Way Office' was in operation by 1862.

Most of the early settlers are recorded as being of Scottish descent, and Presbyterians. Prominent names amongst them were: Giles, Gammon, Bissett, Robinson, Morash, and Lawlor. There is no record of an Anglican church having been built there, even though Mr Weeks had said that he had '23 families' in Lawrencetown in 1794; and Anglican services are reported as having taken place there in the S.P.G. Reports of 1821, 1827 and 1832.

The Census of 1956 reported a population of 291 persons in "the Lawrencetowns".

3. Cole Harbour

The Indian name for Cole Harbour was 'Wonpaak' ("still water"); and the original English name for this community was 'Coal Harbour' and is so used in the earliest deeds and land surveys. The first Grant was made to Benjamin Green who received 3,000 acres in October, 1765. Benjamin Green was one of the 'Proprietors' of Lawrencetown, who in 1765 turned over his holdings there to his son, and moved to Cole Harbour. On 10 February, 1786 a 600-acre Grant was made to George Bisset (one 't') and George Harper. This land lay south of the present village of Cole Harbour. These two large land-grants were repeatedly subdivided thereafter, providing new settlers with good farmland handy to Dartmouth, just 6 miles away.

The early records of Cole Harbour report the settlers to be either farmers or fishermen. Their first school, however, was not established until 1st July, 1816, with James Bennett as schoolmaster. It is said that his four basic rules of education were" reading, writing, arithmetic, and the birch rod"! Other schools followed in 1818, 1908, and 1946, with the Colonel John Stewart School of 21 September, 1960. The Caldwell Road School dates from 1963-64.

A "Poor Farm" for Halifax County was established in 1890; and this property was incorporated into the Cole Harbour County Hospital.

The population of Cole Harbour in 1956 was stated as 474.

Church-wise, a Methodist church was erected in Cole Harbour in 1825; and St Andrew's Anglican church was built in 1871 and was consecrated on 24 November, 1872. It will be remembered that the Revd. Joshua Weeks' 1794 S.P.G. Report had stated that he had "12 families in Cole Harbour". Later in 1821 the Revd. Charles Ingles of Dartmouth had reported congregations of 50 persons there. Mr Desbrisay was holding services in that community in 1830; and in 1835 Christ Church, Dartmouth thanked them for their fine financial support of the parish. All this, but not a church of their own until 1871! What had taken them so long? Continuous services for 77 years before a church was built! That is, 1794 until 1871.

4. Dartmouth.

Dartmouth in 1800 was still a small village clustered around the Cove. Behind it lay the 'Common' of 150 acres which had been granted by the Crown in 1788. Although by now Dartmouth had had 50 years of settlement, its fortunes had been very much up and down. Most of the 'Alderney' settlers of 353 souls had drifted off to other places. By 1752 there were only 53 families and 193 persons left. The 1766 Census showed that this number had been cut to 39 persons resident in Dartmouth. The 20 Quaker families had come (1785) and by 1792 they had gone. In 1794 the population was reported as 50 families; but in 1809 we learn that there were only 19 houses in Dartmouth; yet in 1817 the Census showed 50 families once again. By 1820 things had improved to "about 60 dwellings and 540 souls". Things seem to have changed for the better from now on, for 960 persons were said to be residing in Dartmouth in 1828; and by 1838 the number was 1,246. Thus, from shaky beginnings Dartmouth finally took root and began to flourish. But prior to these latter days, Dartmouth was very much "a poor relation of Halifax, seen quite well from the other side of the Harbour, but genaerally out of mind". It is the Dartmouth of this period, and especially the role of Christ Church, Dartmouth in it, that this part of Chapter 3 now deals.

As far as Church life is concerned, in the period from 1749 to 1800, Dr Martin's statement seems plausible: "Faithful Dartmouthians ferried over to Halifax to church in favourable weather on Sundays for service at Old St. Paul's; or at St. Peter's near the present location of St. Mary's Basilica; or to St. Matthew's on the corner of Hollis and Prince Streets". Anglicans after 1790 could have, of course, driven the 6½ miles to Preston and have worshipped at St. John's; but it is doubtful whether this would have occurred in the winter months. They were more likely to have crossed the Harbour on the ferry-service begun by John Conner in 1752 and operated by his successors up to the time of John Skerry's improved service in 1797.

The Revd. Joshua Weeks' S.P.G. Report of 1794 said that, "The Mission consists of 4 towns: Dartmouth is the principal which consists of 50 families..." But no mention is made as to where the 50 families worshipped in Dartmouth. Dr Martin suggests that the Quaker community of Dartmouth had a 'Meeting House' in about 1790, and that when the Quakers left in 1792 this place was used for religious services. Perhaps this is where Mr Weeks' Dartmouth congregation worshipped.

In 1801 however we are on more certain ground. For in March of that year, Governor Wentworth wrote to Bp. Charles Inglis saying, "I have furnished a commodious room in Dartmouth for the Revd. Mr Gray to perform public worship to that populous part of his mission. We have lately been deprived of that benefit, every room in the village being inhabited; and the Quakers having withdrawn the use of their room, all public worship was postponed thereby....and the inhabitants exposed to the seductions of unoccupied time". The Mr Gray mentioned was the Revd. Benjamin Gray, 2nd Rector of the Parish of St. John's Church, Preston, from 1796 to 1802. From this date also, we learn that the clergy of St. Paul's Church, Halifax, regularly crossed the Harbour on Sunday afternoons to bring the ministrations of the Church to the people of Dartmouth.

How long the Anglicans of Dartmouth worshipped in these quarters we do not know. But by 1814 at least, they were pressing for a proper church in their community. Accordingly, in 1815, representations were made to Bp. Charles Inglis in this regard. Bp. Inglis was 82 years

old by this time, and he died on 24 February, 1816. One of the last things that he did before he died was to take this matter up with the Governor, Sir John Sherbrooke, requesting that land be set apart in Dartmouth so that a church might be erected there. Land for this purpose was granted by the Crown in early 1816. Soon afterwards, on 10th June, 1816 the church people of Dartmouth themselves petitioned the Governor for financial aid for the actual building of the church. This too, was granted since, "This settlement where a very numerous population has been collected, is situated on the opposite side of the harbour of Halifax, and holds out the prospect of becoming, in a short time, one of the most important places in the Province".

By this time the Diocese of Nova Scotia had acquired its 2nd bishop, Robert Stanser, who was consecrated on 16 May, 1816. Subsequently, on Wednesday, 9 July, 1817 the cornerstone of the new church was laid by the Earl of Dalhousie (who also founded Dalhousie University, Halifax, in 1818) in the presence of the new Bp. of Nova Scotia, and "other dignitaries and worthy members of the parish". It was not, however, until Sunday, 20 August, 1826 that Christ Church was consecrated by Bp. John Inglis (3rd Bp. of Nova Scotia; 1825-50) since a church must be clear of debt before a consecration may take place. But the church had been in use for services since May, 1818.

Between 1817 and 1829, Christ Church was the only church in Dartmouth. The Roman Catholics (St Peter's) and the Presbyterians (St. James) established there in 1829. The Baptists not until 1843. And the Methodists in 1853.

Thus, on the eastern side of Halifax Harbour we now had two Anglican churches: the 'Mother Church' of St. John's, Preston, and the 'daughter church' of Christ Church, Dartmouth. Oddly enough, in the years to come, the clergy of the daughter-church would be the ministers who would look after the Mother-Church at Preston! In its turn, Christ Church, Dartmouth would become the 'Mother Church' to several other churches and parishes yet to spring up in our Metro area, such as, Emmanuel Church and St Alban's in Dartmouth, Waverley, and at Eastern Passage.

Until 1865 Christ Church, Dartmouth tended to be very much "an S.P.G. church". That is, their earliest Rectors were S.P.G. missionaries who received a good part of their salaries from that Society. In return for the annual grant there was a stipulation that the recipients would do missionary work "in the outlying parts". The first seven ministers of Christ Church (the Revds. Charles Ingles, Edward Benwell, Mather Desbrisay, Addington Parker, George Morris, James Shreve, and James Stewart) were on the S.P.G. payroll, regularly receiving grants from the Society; although as the years went on, such grants tended to be reduced.

It was not until the death of the Revd. James Stewart (7th Rector; 1862-65) that the S.P.G. refused any further salary-grants, feeling that after Christ Church's 48 years of existence, that that church should now stand on its own financial feet. Thus, Christ Church was forced to become financially independent in 1865. And indirectly, financial independence led on to parish independence, for in the year following (1866) Christ Church was established as a separate parish in its own right. Her 'Mother Church' of St. John's, Preston was attached to Three Fathom Harbour to become 'The Parish of Seaforth'(1866).

The obligations attached to the S.P.G. grants often caused some friction in Christ Church, even from the very beginning. The parish wanted, and needed the money; but the parishioners were not too keen about the conditions attached to the annual gift. The Ministers, however, thought this matter to be a thing of conscience, and faithfully endeavoured to do their duty as S.P.G. missionaries. But still, the parishioners looked upon the clergy as "our ministers"; and they objected to their clergymen "neglecting the parish and going off elsewhere". Christ Church, after all, was growing, as was also the town.

The feelings on this matter came to a head on the occasion of the Annual Meeting held on Easter Monday, 4th April, 1825. The members of Christ Church passed a Motion to the effect that pew-rents in the Church should be reduced because of, "Mr Ingles' recent policy of discontinuing Evening Prayer on Sundays in Christ Church, so that he might hold services in Eastern Passage". According to Mr Ingles, attendances on Sunday evenings had been 'very thin', and he thought that he could better spend his time down at Eastern Passage. But, regardless, the Christ Church parishioners argued, "Fewer Services; lower rent"!

It is a rather solemn thought that St. Peter's Church in Eastern Passage might not have been built in 1832, and the Parish founded in 1870, had not Christ Church parishioners neglected Evening Prayer in 1825!

Chapter 4.

EASTERN PASSAGE

"History", it has been said, "is a study of our 'roots'; and it shows us how we got from there to here". Thus it has been necessary for us to to go to Annapolis Royal in 1710 because the Anglican Church in Nova Scotia began there. Then on to Halifax because this city was the centre of Anglicanism in the late 1700's and the 1800's, and from here a good part of our Anglican way of life was guided and directed. Then, to preserve us from a purely 'parochial point of view' we went to the Colonial Period and saw how the Anglican Church functioned in the 13 Colonies and in early Nova Scotia. We saw next that the first Parish on the eastern side of Halifax Harbour was that of St. John's, Preston; and we noted that that parish consisted of four main points: Preston, Lawrencetown, Cole Harbour, and Dartmouth. These four places surround Eastern Passage on the west, north, and east; and each of them has had an indirect influence upon our community. And so, now at last, we come to Eastern Passage well prepared; and we shall see how our community (like a piece in a jigsaw puzzle) rounds out the history, and provides the total picture.

When Governor Cornwallis arrived in Chebucto (Halifax) Harbour on the 28th (some early records say 21st) June, 1749 on board the sloop 'Sphinx' with its 13 transports, he carried with him complete plans and charts of the Harbour, the Basin, and the surrounding shores. The entire area had been previously surveyed by the British admiral, Durell, who had sent his men inland on both sides of the Harbour, looking for the best sites for settlement, available timber and water, and the best farmland. Even before this, in 1711, Halifax Harbour from its mouth to the Bedford Basin had been charted by a French engineer, named De Labat. His chart showed the depth of water at points 50 feet apart for the entire area, including that of Eastern Passage, which is clearly indicated on the chart, in French.

Thus, Governor Cornwallis had adequate and sufficient knowledge of Halifax Harbour and the immediate countryside long before he ever saw it. This prior knowledge explains why the settlement took place so quickly in 1749. Gillman's Mill at Dartmouth, for example, was set up by the next month, July (a mill that employed 30 men); and a brickyard in the area of the present N.S. Hospital was in production shortly afterwards, a concern that produced 30,000 bricks by year's end (So, Cornwallis' Report to London, 1750). The exploring of the area had all been done long before the colonists' arrival! Governor Cornwallis already knew where the best timber and brick-clay were to be had. He also knew that the best settlement land lay along the eastern shore of the Harbour.

Dartmouth was laid out in plots in 1750. And in that same year, the Governor's List of Grantees (1750) shows that large blocks of land from 60 to 200 acres, and fronting on the eastern shore of the Harbour, were granted to persons more or less prominent amongst Cornwallis' settlers. These lands began about where Canal Street, Dartmouth, is now located, and they extended southwards from this point "all the way down the Eastern Passage".

The granting of these lands did not please some of the new settlers of Halifax. One wrote to his brother in Boston, Mass, "Cornwallis' Council had been composed of military officers and a few dependents upon him for the advantageous places he had given them" (1757).

Previously, in 1752, Governor Cornwallis had granted a large island (now McNabs) to his brothers in England, though he appropriated no lands to himself, and had named it after his own family. The criticism at this time was, "He gave to his family the very best island in the harbour of Chebucto, called now Cornwallis Island, which in my opinion should have been given in small farms to the many settlers of Halifax, instead of couping them up on a small isthmus". One of the 'brothers in England' was the Governor's youngest brother, who 16 years later would become Frederick, 85th Archbp. of Canterbury (1768-1783). The island stayed in the Cornwallis family for 37 years, at which time Peter McNab, a Scotsman and a Presbyterian, bought it in 1789, and renamed it 'McNabs'. Little did the Eastern Passage people realise that for three dozen years they had had an Archbp. of Canterbury as a part-landowner in their community!

In 1754 Governor Cornwallis began to build the 'Eastern Battery', one of the several forts to be erected around the entrance of the Harbour. This one was located on the eastern shore, just north of where Imperial Oil's oil piers are located today. In the years to come, this Battery would mark an unofficial boundary between Dartmouth and Eastern Passage. North of it lay the land-grants given out by Governor Cornwallis in 1750, which in the 1800's were to become the beautiful 'estates' of Woodside; such as 'Hazelhurst', 'Beechwood', and "Woodside', each laid out in the "English style", and owned by such persons as John Prescott Mott (the richest man in Nova Scotia in the mid-1800's who had made his money in chocolate and cocoa) and George Dustan upon whose estate of 'Woodside', formerly owned by the Hon. John Fairbanks in the 1820's, the Sugar Refinery would arise in 1883. The estate of 'Woodside' also gave its name to the community of Woodside in 1830.

South of the Battery lay the farms of Eastern Passage, most of them from the earliest time fronting upon the Eastern Passage and the Ocean; generally being very deep and narrow plots of land having access to the sea for fishing, a foreshore for homesteads and gardens, and pasture and woodland to the rear for firewood and cattle.

Let us pause for a moment and look at this Eastern Battery because for over 100 years in the life of Eastern Passage this Fort was passed by the citizens of our community as they drove their wagons, sleighs, and horses to and from from Dartmouth. This well-known landmark was begun in 1754, and was built on a 50-foot mound now enclosed within the Imperial Oil property. It was designed to protect Halifax from attacks by shipping that might slip into the Harbour between the eastern mainland and the islands of McNabs and Lawlors. A Military Report of 30 March, 1755 describes it: "It stands on a rising ground about 2 miles east across the harbour from Halifax. This is to prevent shipping entering the harbour, under the eastern shore, without reach of the guns on George's Island". At first, it had a small garrison of 30 soldiers and '7 heavy guns', one of which pointed down the Eastern Passage. In 1755 the garrison was increased to 54 men (Spring), then to 150 (Fall), and by year's end to 230 soldiers. Barracks for the men were completed by October.

In 1798, the Battery had a 3-storey Martello Tower which served as a look-out and a signalling-point to the Fort in Halifax. A white flag flown indicated that a friendly ship was approaching the Harbour; a red gave warning that the 'enemy' had been sighted. Also in 1798, the Duke of Kent (Military Commander in Halifax) changed the name of the Battery to 'Fort Clarence'. Clarence was his elder brother, the

Duke of Clarence, 3rd son of George 3rd, who in turn became William 4th of Great Britain (1830-37). King George 3rd had ill-fortune in his sons. His eldest succeeded him as George 4th (1820-30) but died without heirs. His second son died prematurely in 1827; the 3rd son, Clarrance, became William 4th (as above) but he also died without heirs; and the 4th son was Edward, Duke of Kent, of Halifax, N.S. fame. Thinking that he would never by kmng he never bothered about marriage, until the childless state of his elder brothers worried the Government! And so, at age 52 he married, had a daughter in 1819, politely died in 1820. That daughter who "never remembered her father" became Queen Victoria in 1837!

A British Garrison was stationed at Fort Clarence for 150 years, says Dr Martin. That would be up to 1904 (1754-1904); or within living memory!

The farms south of Fort Clarence in the Eastern Passage area, down as far as Hartlen's Point, were just that: homesteads and farm buildings often set within groves of trees. But even from the first there was a small village at South East Passage, about a mile west of Devil's Island. He lay a good anchorage protected by the Islands and a stone beach, pushed up by the out-going tides, which extended out into the Ocean for about a quarter of a mile. Between Devil's Island and the southern tips of the Islands lay the 'Gap' which gave open access to the sea. From early times, south of Quigley's was known as 'South East Passage', and north of this point, 'Eastern Passage'.

The land-grant settlers in the 'Passage' were said to have been: "German-Lutheran soldiers who had retired from service in the 1760's following the ceding of Canada to the British at Montreal, 1760"; and "The Eastern Passage lands were chiefly settled by Germans. The fine farms in the district are the result of their careful toil. In each of the little coves (?) are families of fishermen, and these in the earliest days of the settlement supplied the Halifax market with fish", as Mrs Lawson writes. She, of course, lived in Preston, and wrote in 1893 (some 140 years after the land-grants had been made to the original grantees in Eastern Passage) and so she appears to be handing on some local oral traditions current in Preston about Eastern Passage. The earliest hand-drawn map of our area (dated 1761) gives no indication of 'coves'. Actually, both of the above quotations are not quite true, as we shall see. The 'Germans' belong to the 2nd generation of Eastern Passage, and not to the first!

2. Settlement and Deweopment.

"Eastern Passage was one of the first settlements in Halifax County", Harry Hewitt, the schoolmaster of Eastern Passage in 1898 wrote in his History (1901). This, of course, is to be expected, considering that the South East Passage wharf was only 7 miles from the wharves of Halifax; and having in mind the great volume of water-traffic in Halifax Harbour at that time. It would have been a simple matter for almost anyone in those days to have visited 'The Passage' by merely crossing over from Halifax to the northern tip of McNabs Island by boat, and then sailing down the protected waters of Eastern Passage.

As we have seen in the last Chapter, Lawrencetown was settled in 1754; Dartmouth in 1750; Cole Harbour in 1765, and Preston in 1784. Eastern Passage, with no roads to cut thru' the woods, with areas of open fields adjacent to the shore, and with ready access to a deep, navigible waterway in close proximity to Halifax could hardly have escaped early settlement! And this is what we actually find.

For the following data the writer is largely indebted to Dr Bruce Ferguson, the former Provincial Archivist of Nova Scotia (retired in 1977). "Eastern Passage", he writes, "was definitely settled in the

1760's and 1770's; and most of the readily available land had been granted by 1785. There was, of Course, earlier settlement on the original Crown Land Grants of 1750, but exactly when is difficult to say".

The trouble with the earliest land grants is this: although the names of the grantees were registered in Halifax at the time of the grant, this is not to say that such persons actually settled on the lands themselves. A requirement of the grant was that settlement should take place within 5 years on the granted land; and failing to do so, the grant could be 'escheated' (lapsed) to the Crown. In such cases, the grant would be auctioned off to anyone else interested in the property. At Lawrencetown, you remember, the Revd. John Breynton (1st official Rector of St Paul's, Halifax) was one of the original 20 'Proprietors' who received a 1,000 acres of land, He and his fellow proprietors would be registered in Halifax as the 'Grantees'; but locally , the names of the 20 families whom they induced to settle on the respective 1,000-acre lots would be those remembered as the 'original settlers' of Lawrencetown. The same holds true of Eastern Passage. Merely to state the names of the original grantees is not the same thing as saying who the original settlers were!

But now let us look at the record of the first grantees in Eastern Passage; and for our purpose we will use an hand-drawn, ink map of 1761 which indicates the lots of land and the owners. Sometimes an extra name has been added, and against it a date appears. It is not clear whether the added name means that that person bought the property, or whether the large lot was subdivided, or whether the original lot is now co-owned. Only reference to the deeds of the property can supply this information. For our purpose we shall start at Hartlen's Point and work our way northward.

1. The Revd. William Tutty. His grant covered the area where D.N.D. has its present Golf Course. It is a very large grant, possibly 300 acres, extending from the shore back to Cow Bay Pond. To the east, he had ocean frontage of about one mile, including Hartlen's Point. This grant is about three times as large as any other grant at South East Passage. The grant is dated 1750.

Mr Tutty, you remember, was one of the first S.P.G. missionaries who came to Halifax in October, 1749. He was the first Minister (but not the first Rector) of St Paul's Church, Halifax. It was he who celebrated the first Anglican Holy Communion Service in Halifax, in the Governor's residence on Christmas Day, 1749. In 1750, on the 2nd September, he preached the first sermon when St Paul's was opened for services. His fellow S.P.G. missionary, the Revd. William Anwyl, had died in Halifax during the winter of 1749-50. And now his name appears as a 'grantee' on Governor Cornwallis' List of Grantees, 1750! Unfortunately, Mr Tutty died of TB on 21 December, 1753, "leaving a widow and a child of a few months". Whether he started work on his lot in Eastern Passage is not clear; but his name is on the Plan of 1761 which would indicate that his lot had not been escheated at this time. But, it is nice to know that we had "the 1st Anglican clergyman in Halifax" as a property-owner and a parishioner in our Parish!

2. Leonard Lockman & Joseph Hawkins. This lot lies north of Mr Tutty's property to about just south of Barrie's Beach. The Joseph Hawkins here may be the 'Lt. Joseph Hawkins& who applied for a survey in 1772. One would hardly need a fresh survey if one were buying the property outright. So perhaps we have a subdivision here.

3. Martin Soward & Aaron Cleveland. This lot runs from the Lockman-Hawkins property north to about where the old South East Passage wharf was located.

4. Peter Estler & Jacob Hurd.
5. Benjamin Gerrish.

These two lots were opposite the southern tip of Lawlors Island. The island has, of course, eroded radically at its S/E end since 1761, and so this can only be a rough approximation. Jacob Hurd's name has 1772 against it. Again, this indicates a new survey; and subdivision may be indicated.

6 to 9. Four lots in succession to: Joseph Chadwick, John Duport, James Gorham, and Jacob Horn, Sr. These four lots lie opposite Lawlors Island. The date 1760 stands against Jacob Horn, Sr's name (Horn here without a final 'e'; and 'Sr.' would suggest that there was another Jacob Horn in the community). This Jacob Horn, no doubt, is the Jacob Horn whom local tradition asserts fought with General James Wolfe at Quebec (12 September, 1759), and then walked through the woods to Halifax in the winter of 1759-60. This Jacob Horn died in 1823 at age 101 years. From the hand-drawn map it would appear that Mr Horn's lot would extend slightly south of (now) Quigley's Corner to about one-half mile north of that point.

10. Colonel Otto Hamilton. He had the rest of the land-grant apportionment up to the 'Outpost' of the Eastern Battery. This Outpost was located on the north bank of the creek that flows into the Hrbour, just south of the present CNR underpass. It was at this Outpost that in 1759 a small band of Indians, who had camped overnight on McNabs, made a surprise, early-morning attack upon the soldiers there as they were having breakfast, killing 5 of them.

The map of 1761 from which the above accounts have been taken does not give, in measurements, the sizes of the plots outlined above. Reference is made on the map to the deeds, and here of course, more precise descriptions of the properties may be had.

The land-grants in the South East Passage area appear to run back to Cow Bay Pond; those north of Quigley's extend across the present highway to a great depth. The Horn property, for example, looks as though it would have included the south-eastern half of the present Texaco Refinery property.

As mentioned above, there were further surveys made in Eastern Passage in 1772 and 1785, either subdividing the original rather-large shore-lots; or providing homesteads behind, and further inland, to the original grants.

Schools appeared in Eastern Passage as early as 1821, the same year as Dartmouth's. Our first schoolmaster appears to have been Daniel Sutherland who opened a school in South East Passage, on 1st November, 1821. There is mention of a combined 'Schoolhouse and Meeting Hall' in the same community, dating from 1827. A 2-room school was built at the intersection of Cow Bay Road and Caldwell Road in 1949, but a rather uncertain note suggests that an 'unfinished school' stood on the same site, or near to it, in November, 1857. There appear to have been 4 Wellington Schools, the first (1862) was built on land of the Wellington Brickyards, given by the owners Peters & Blaikiock ; a second school on the same site in 1908, followed by two more schools in 1919 and 1945. A 7-room Tallahassie School was opened in December, 1958; and the Ocean View School in 19666

Postal Service began as a 'Way Office' in South East Passage in 1866, which eventually was followed by a regular post office in 1965. Shearwater's post office was established in 1955.

Churches are recorded in the official records as: St Peter's built & opened in 1832; and St Andrew's R.C. Church in 1850.

Population figures are rather vague and uncertain for the early period, largely because a standard method of reporting was not established until 1820. In some places recording was done by 'counting noses'; in others, only families were recorded. However, the Census showed 289 souls in Eastern Passage in 1817; and the Census of 1828 showed a drop to 234. In 1956 the Census reported 682 persons in Eastern Passage, and 543 in South East Passage.

3. Changes in Land and Sea.

Since the settlement of Eastern Passage in the 1760's there have been drastic changes in our coastline and in the adjacent waterways. The Shore Road in Eastern Passage has been relocated inland several times as a result of soil erosion and heavy storm damage. At Cow Bay part of the original coastal road now lies beneath the sea.

More drastically, great changes have occured to both McNabs & Lawlors Islands. These clay-based islands have badly eroded at their southern ends. The shoals and 'white water' that can be seen at low tide clearly indicate where these islands once extended. The Map of 1761 (referred to above) show their S/E extention even further out! South East Passage, 150 years ago, once stood under the protection of these islands. Today, as a result of daily erosion and storm damage this settlement lies fully exposed to the sea. In the mid-1700's the 'hamlet' of South East Passage was known for its safe anchorage for fishing boats and for trade. It was not until the islands' natural barriers were broken down by the storms that the population gradually drifted down to Quigley's where safer anchorage & protection were found.

Our waterway, the 'Eastern Passage' too, has radically altered in character since 1760. In 1754 when the Eastern Battery was built it was thought necessary to protect this waterway by pointing one of the 7 heavy guns down the Eastern Passage. Clearly, they were expecting something of the order of a warship to pass up into the Harbour thru' this waterway. In the summer of 1849 we learn of a hurricane that hit this area, and for protection 42 schooners were anchored in the Eastern Passage, as the Halifax Patriot reported. The famous Confederate armed merchantman, 'Tallahassie', a vessel 220 feet long, with a beam 24 feet, displacing 500 tons, and drawing 14 feet, was 'worked out of Halifax Harbour by Pilot "Jock" Fleming of Bedford (Capt. Taylor Wood aboard), fully loaded with 112 tons of coal and "down to the gunwales", out at midnight at high tide, sometimes "scraping the eel-grass", thus escaping the Union gunboats lying off Halifax Harbour. Today, with some places having less than 2 fathoms, such a feat would be unthinkable! All of which shows how much more water there was in the Passage in days gone by. The causeway built between the mainland and the islands in the last War added to the silting in the channel; & subsequent dredging never seemed to have restored this waterway to its original state.

And yet, this body of water that gave its name to our community, and which was so important to the lives and living of our earliest citizens of Eastern Passage, in its own way shaped our community and gave to it its special character and its charm.

Chapter 5.

THE CHURCH IN EASTERN PASSAGE (1)

The Missionary Period.

We have seen from the last Chapter that settlement began in Eastern Passage during the 1760's and 1770's. According to the Provincial Archives in Halifax, "although censuses had been taken in most of the larger places in Nova Scotia previously, the Census of 1817 was the first that took notice of Eastern Passage". This census reported that Eastern Passage had a population of 289 souls". At the same time, Dartmouth was recorded as possessing 50 families. Families were rather large in those days, and if we were to estimate the average family of that time to consist of 9 members (2 parents, 7 children) Dartmouth's population would have been about 450 persons. Thus, in 1817, in Dartmouth 450, and in Eastern Passage 289 souls!

During the years 1760 and 1817 who looked after the religious needs of the people of Eastern Passage and Cow Bay? Christ Church, Dartmouth was not founded until 1817, so obviously their clergy did not look after our people. The only other Anglican church on this side of Halifax Harbour at that time was St John's, Preston which was established in 1788, although exploratory work had begun there three years before. On the surface, St John's might be the answer to our question. But at best, it is only half an answer; for it would not tell who looked after our people before St John's was established, namely in the period 1760 to 1788!

As far as St John's is concerned, certainly the bounds of that parish included, "and the southeast entrance of Halifax Harbour". But none of the early Reports of Preston memtion Eastern Passage! The Revd. Joshua Weeks' Report of 1794 states that only Dartmouth, Preston, Cole Harbour, and Lawrencetown were the points that he visited and where he held services. The surprising thing is that there is no record at all of any clergyman from Preston having ministered in Eastern Passage.

For 34 years prior to Mr Weeks' Report of 1794 and for 23 years after it, people had been living at Eastern Passage and Cow Bay, until (as the Census said) in 1817 the population had reached 289 souls. These persons certainly did not pop up out of 'nowhere'! So the question rises again, "Who ministered to these people's spiritual needs during this 57-year period (1760-1817) since the community of Eastern Passage and Cow Bay had been in existence?"

The obvious answer, of course, is the S.P.G. missionaries of St. Paul's Church, Halifax! From the mid-1700's, and increasingly so after that, these men had been serving the Halifax Harbour area, bringing the Church's ministrations wherever they were required, and as often as they could. Most of the early settlements along the shores of Halifax Harbour were "water orientated" and "Halifax based". Mrs Wm. Lawson has already shown that, "In each of the little coves (of Eastern Passage) are families of fishermen, and these in the earliest years supplied the Halifax market with fish". We learn the same thing even of Lawrencetown. Eastern Passage people sold their fish and farm goods on the wharves and in the markets of Halifax; and it would seem reasonable to suppose that while they were there they would have done their shopping for supplies for their homestaeds and farms as well.

Trade, it is said, always follows the Missionaries; in this case it seems that trade and religion travelled together. The registers of St Paul's Church, Halifax, contain abundant entries concerning the people of Eastern Passage and even Cow Bay. The S.P.G. missionaries did not work in a slipshod fashion. There were required to make careful notes concerning all persons whom they baptised, married, or buried; and upon returning home, this data was faithfully entered into the church's journals and registers. There are even some records of Eastern Passage couples going by boat to be married in St. Paul's; and a number of entries record that persons from McNabs Island went for the same purpose. During the period 1760 to the very early 1820's, therefore, the people of Eastern Passage and Cow Bay were ministered to by the S.P.G. missionaries who worked out of St Paul's Church, Halifax; and scarcely by none other.

(b) We must be careful, of course, not to think that <u>all</u> of the persons enumerated in the 1817 Census were Anglicans. That census did not ask what religion the people were. And so we have no way of knowing for sure.

In St Peter's Cemetery there are some rather old headstones. Noting the dates of birth, or subtracting the recorded ages off the dates of death, the following names would have been enumerated for the 1817 Census: Bowes, Cleary, Romkey, Himelman (Himmelman), Shiers, Hilpert, Horn, and Hawkins. These names are in fact shown on that Census; and they also appear in the Registers of the Parish for that period. And in addition to these, the following names are recorded: Geppard, Naugle, Bennett, Negus, Hartlen (Hartley, Hartland), and Dunsworth. Osborn (no final ' ') and McKenzie appear in a later census.

Of particular interest is the fact that of all the original Crown Grant people of the 1760's and 1770's, only the names of Hawkins and Horn survived in the community at the time of the 1817 Census.

And another interesting fact is this, that when St Peter's Church, Eastern Passage came into being in 1832, practically all of the names listed above were also prominent in the records and accounts of the church. After all, St Peter's Church was the <u>only</u> church in the community! The Roman Catholics did not establish in Eastern Passage until 1850; and the Presbyterians of Cow Bay until 1873. Thus we may safely conclude that at least <u>a great majority</u> of those persons who were enumerated in the Census of 1817 in our community were "C. of E."!

It is not surprising then, to read that when the Revd. Charles Ingles, the first Minister of Christ Church, Dartmouth, and an S.P.G. missionary, "road down to Eastern Passage for Divine Service" in 1821, that he found "...a very considerable congregation collected to receive him".

Most likely, Divine Service was held at that time in the new school building recently opened at South East Passage in November, 1821. From 1827 until the year that St Peter's Church was built (1832) possibly the 'combined schoolhouse and Meeting Hall', also at South East Passage, would have been a more suitable place for Divine Service. Other than these two buildings there were no other places in which to meet at this time.

2. The First St. Peter's Church, Eastern Passage.

With the founding of Christ Church, Dartmouth, on 9 July, 1817; and the appointment of the Revd. Charles Ingles there as its first Minister, we learn of more certain and regular ministrations of the Church in Eastern Passage. Dartmouth in 1817 was the largest and most important church in the 'Parish of St. John's Church, Preston': an area that included Dartmouth, Preston, Cole Harbour, and Lawrencetown at that time. And Mr Ingles, though he lived in Dartmouth, was technically the 'Rector of Preston'.

Our church work at Preston had declined somewhat since the Revd. Benjamin Gray had left there in 1802; and one of Bp, Robert Stanser's first requests to Mr Ingles was that he "revive the work at Preston". This he did; and besides attending to the four points of his large and spread-out parish, the Rector took on additional new work in Porter's Lake and at Eastern Passage. This he did, not so much as the Rector of Preston, but as the 'S.P.G. missionary at Dartmouth', - a designation that Bp. Stanser always used of Mr Ingles.

Mr Ingles' Sunday schedule seems to have been at first to devote the mornings to Dartmouth; the afternoons to Preston, Cole Harbour, & Lawrencetown on a rotating schedule; and then back again to Dartmouth for Evening Prayer. But, beginning in 1821 he revised his schedule for Sundays to provide Morning Service at Dartmouth; the afternoons to Preston, Lawrencetown, and Porter's Lake on a rotating schedule; and the evenings were devoted to Eastern Passage and Cole Harbour on alternate Sundays. We learn all this from the Annual Reports which were submitted to the S.P.G. Here are the relevvant exerpts:

(a) From the 1821 Report.

> "The Revd. Charles Ingles, Missionary at Dartmouth, reports that he has ventured to make some variation in his routine duty by devoting that time on a Sunday evening to a settlement called Eastern Passage, which he has before given to Dartmouth. He was induced to do this by observing that the attendance upon divine service in the evening was 'very thin' at Dartmouth, and a probability of doing some good at the former place. This alteration has been productive of all the advantages expected. A very considerable congregation has been collected both at Cole Harbour and the Eastern Passage, and at Preston which he has lately visited twice, the numbers attending divine service have exceeded 50".
>
> "The Revd. Charles Ingles...has hitherto performed divine service regularly every Sunday morning in the town (Dartmouth), and divided the afternoons between Preston, Lawrencetown, and Porter's Lake. He proposes now to apportion one-half of his time only to Dartmouth; and the remainder to divide among the other settlements of the Mission, where indeed, very considerable congregations have been collected, at times little inferior to that at Dartmouth".

Mr Ingles resigned the Parish of St John's, Preston, and left Dartmouth for St George's Church, Sydney, in June, 1825. He was succeeded by the Revd. E L Benwell (Rector; 1826-27). Bp. John Inglis (1825-50) has this comment upon Mr Benwell's work in the 1827 S.P.G. Report:

(b) "Congregations are always assembled to meet him at five different points distant from 6 to 19 miles from the church at Dartmouth, whenever he can give them service".

The 'five different points' were: Preston, Lawrencetown, Cole Harbour, Porter's Lake and Eastern Passage; that is, the points outlying from Dartmouth. 'Whenever he can give them service' suggests that ministerial visits to these 5 points may not have been on a regular schedule at this time.

The Revd. Mather Desbrisay (1828-34) succeeded Mr Benwell as the Rector of the parish; and was also the 'Missionary at Dartmouth'. Here are some quotations from the time of his Rectorship:

(c) From the 1830 S.P.G. Report.

"I have now, in addition to my Sunday duties at Dartmouth and at Eastern Passage, opened an evening service at Cole Harbour, after my return from the latter place.."

"Immediately after your Lordship's visit to the Eastern Passage on Sunday, 20th June, 1830, a subscription was opened for obtaining a sum towards erecting a church; 75 pounds sterling have been thus raised; and the frame of the building is to be brought out during the next week. The people enter with much spirit upon the undertaking, and will, I am confident, be prompt and earnest in its execution".

(d) From the 1832 Report.

"In Dartmouth, divine service is held every Sunday morning, at the Eastern Passage every Sunday afternoon; and at Preston and Cole Harbour alternatively in the Sunday evening".

"At the Eastern Passage, the outside of the new church will be very shortly finished; and when the whole is completed, it will be second to none of the country churches in the diocese: either in beauty or arrangement. It is to be built in the Gothic style. To Mr Major of Cow Bay every praise is due for his zeal and labour in forwarding the building, and in urging the people to every exertion".

Actually, the church was far enough advanced by mid-summer 1832 to hold services in. The first service, it is believed, actually took place on Friday, 29th June (St Peter's Day); and it is said that this is why the new church was named 'St. Peter's'. The building was erected at the S/W junction of the Cow Bay Road and Caldwell Road, facing towards the sea, on an elevation of 100 feet above sealevel, approximately one mile N/W of the settlement of South East Passage, and inland one-half mile from the sea.

Before we go on to describe the first St Peter's Church, let us pause here to tell of the Revd. Mather Byles Desbrisay, the clergyman from Dartmouth who looked after our Eastern Passage and Cow Bay people at the time when our first Church was built. On his father's side, he was descended from French-Protestant (Huguenot) stock. His grandfather had been the first Governor of P.E.I. after that Province had been established in 1769; and an uncle of his was the Revd. Theophilus Desbrisay, the son of the Governor, who became the first Anglican Rector of Charlottetown. On his mother's side, he was related to the 'Byles of Boston, Mass.' His mother was described as a "godly woman of culture". Apparently, our Rector's father had died while his son was still in his teens.

Mather Desbrisay had gone to King's College, Windsor, N.S. for his education; and shortly after graduation, he had been entered at a Military Academy. Though he graduated, and held a Commission, he realised that the military life was uncongenial to his temperament.

Thereupon, he 'took theology'; but he had great qualms of conscience about being ordained. He was very shy and retiring; and he had a speech impediment described by some as a 'stammer' or a 'stutter'. He was, however, ordained. His ministry was very short, just 6 years in length; all of it spent at Dartmouth, in the Parish of St John's Church, Preston. He died in 1834 at the age of 30, as the result of an accident on his horse.

Mather Desbrisay has been described as, "the greatest Rector in the early days of Christ Church"; and by others as a 'saint'. He was more than a saint; he was an intelligent, warm-hearted, wonderfull person whose personality had a magical impact upon all who knew him. "He was of small, slight build; the stammering, saintly, poetically-minded, greatly-beloved bachelor-priest of Christ Church who made such an impact upon his church and parish, and upon all who had the good fortune to have known him", a contemporary of his wrote in the "Halifax Patriot" the day after his funeral.

He lived with his widowed mother and an unmarried brother in the old Christ Church Rectory near First Lake, on the corner of Hawthorne and Sinclair Streets in Dartmouth. He founded the original library in Dartmouth; and he was the man who inspired and encouraged the people of Eastern Passage to build their church in 1832. In many respects, the first St Peter's Church in Eastern Passage stood as a memorial to him.

3. <u>What Was the First St. Peter's Church Like</u>?

It is now 18 years since the first St Peter's Church, built in 1832, was destroyed by fire on the 19th August, 1960. Persons under 25 years of age today (1978) would therefore have little knowledge or recollection of our original Parish Church which for 128 years had sat so beautifully and stately on the south side of the Cow Bay Road, one and a quarter miles east of Quigley's Corner, Eastern Passage, surrounded on the east, south, and west by 'God's Little Acre', St Peter's Cemetery. What was the old church like?

The outcroppings of the concrete foundation walls of the church, as it was in 1960, peeping through the turf of the Cemetery, suggests that the main body of the church was about 50 by 24 feet in dimensions. But St. Peter's had been altered and enlarged several times since it was first built in 1832. The interior plan of the church in 1960 was no doubt radically different from its original lay-out: if we are to take Anglican churches of the mid-19th century as our standard of comparison. This is a fairly safe thing to do since Anglican churches of this period were usually copies of each other. Indeed, the first St. Andrew's Roman Catholic church of 1850 bore a striking resemblance to our St. Peter's of 1832, judging from the photographs of both churches, still in existence.

Canon C W Vernon, in his <u>Story of Christ Church, Dartmouth</u>, 1917 describes the original plan and lay-out of that church (built in 1817) as follows: "The original plans of the church...show it to have been a simple oblong structure (the present chancel and transepts having been added later). There were square pews against the wall on each side, and a double set of oblong pews down the centre of the church". This was the normal design and arrangement of most of our Anglican churches built in Nova Scotia during the 1800's; and the St Peter's Church of 1832 was undoubtably of this general design and pattern.

Harry Hewitt, the schoolmaster of South East Passage of about 1898 wrote a <u>History</u> of this area; and in it he gives a word-picture of the interior of St Peter's Church. At the back (north) of the church, he says, there was a balcony; and under this was the entrance to the

church, on one side of which there was the Vestry, and on the other stairs leading up to the balcony. There was no Chancel at the front (south), but rather a straight end wall. In the middle of this, and right against it, was the Lord's Table. To the right of it, in the S/W corner of the building was a three-decker pulpit; that is, a pulpit having three levels, one on top of the other. The Parish Clerk (who made all the responses in the Service, the people joining him if they could by memory, since very few of them would have owned prayer books in those days) occupied the lowest level. On the 2nd level the Minister 'took the Service'. He preached from the 3rd or topmost levelsince from here he could keep an eye on everyone, including the young people in the balcony. The pews for the parishioners were arranged along both side walls, facing front (south). And an aisle ran down the centre of the church from the rear to the front. It was usual in those early days for the men to sit on the right, and the women on the left. Both St Paul's Church, Halifax (1750) and Christ Church, Dartmouth (1817) were originally built in this style and manner, except in both cases the pew arrangement was different.

In 1877 the Revd. W L Currie added a porch to the church over the entrance; and in the same year, a Font which Christ Church, Dartmouth had given us the year before (they having acquired "something more suitable") was installed at the <u>front</u> of the church. This was unusual since the normal place for the Font was at the back of the church, near the church entrance.

The Revd. T C Mellor had the building extended by 6 feet in length in 1887 by adding an arched Chancel at the front. The Lord's Table was moved back into the new Sanctuary; and it is believed that the old 3-decker pulpit disappeared at this time. He also added a new Vestry to the church, which was built as an addition to the building on the east side of the church.

During the Revd. R M Leigh's rectorship (1891-92) St Peter's acquired its first organ. This was of the pump organ variety. And in 1902 when the Revd. E Roy was Rector, St Peter's received another stone Font, this time in memory of George Donaldson. What happened to the font of 1877 is not clear. Christ Church, Cow Bay was built in 1892, and it is thought by some that their present font may be the 1877 font of St Peter's which in turn it inherite d from Christ Church, Dartmouth.

During the Revd. D Edwards' rectorship (1906-25) the 3 chancel chairs, now in the new St Peter's, were given in memory of the Revd. Mr Roy; the gift apparently dating from 1910. In 1907, however, a belfry (and bell) were added to the church, the base of the tower now forming the entrance to thebuilding. In the same year also, a hand-carved, oak Lectern (now in the new St Peter's) was presented to the church.

In 1936 St Peter's was wired for electric lighting; in 1945 the building was raised and a Basement-Hall was built under it, thus replacing the originall rock-wall foundation; and in 1955 the old coal furnace was taken out and an oil furnace was installed.

Besides the Font, Lectern, and Sanctuary Chairs mentioned above, the altar-rails, Altar, pulpit, and the processional cross were saved from the 1960 fire. The <u>Altar</u> was a gift made by Mary Elizabeth (Osborne) Anderson in memory of those who gave their lives in the War, and was made locally. The <u>Pulpit</u> is a gift of the parishioners in memory of the Revd. W H Greatorex, Rector of this Parish from 1926-38. The altar and pulpit which these two gifts replaced were given to St John's Church, Westphal, in June, 1942. The altar-railings of the old church

were incorporated into the altar-railing of the new church. And the processional Cross was the gift of Mr & Mrs Eldon Dauphinee, as a Memorial to their son, Wilfred, who was lost at sea on 11th February, 1942, whilst serving his country during World War 2. The Altar Cross and Candles were presented to the Parish in 1932 by the W.A. to mark the 100th anniversary of the first St Peter's Church. These, too, were saved from the fire.

Thus, had "Mr Major of Cow Bay" and his willing workers of 1832 (whom the Revd. Mather Desbrisay mentioned in his 1832 S.P.G. Report) returned to our world in 1960, they would have scarcely recognised the church that they had built 128 years before! So many changes; so many improvements, all designed to adapt the church for better worship and service.

In its final appearance, St Peter's was an oblong building about 50 feet long and 24 feet wide, and possibly 25 feet high from floor to peak. Its entrance was through the base of the bell-tower, which was capped by a small steeple, which from its apex to the ground was about 38 feet in height. The building had four, large Gothic-shaped windows on the east and west sides; and a 'triple-window' over the Altar to the south; and a large window, similar to those at the sides, on each side of the belfry-tower, on the north end of the building. Over the entrance to the Sanctuary, painted on the wall overhead, were the words: "Worship the Lord in the Beauty of Haliness".

To give you an idea as to how many persons the church held, the Vestry Book of 1959-60 reported that the Christmas Eve Service had 145 persons in attendance; and the following Easter Sunday, 130. There is, however, a record of a funeral in 1956 in which it is stated that 176 persons were crowded into the church!

And then came the fire of 19th August, 1960, and the St Peter's of 1832 was no more! Six generations of Anglicans had been "brought up to godliness" in that little church: the first in Eastern Passage, and one of the oldest in Halifax County. Parishioners wept as the flames licked their way up into the roof and belfry. The bell that had rung so happily for marriages, and that had tolled so sadly for funerals, fell with a resounding crash and melted in the fire. Fortunately, a number of items of church furniture were rescued by brave souls who hazarded the smoke and the flames. And with this inheritance from the past, the new St Peter's Church arose from the ashes, and resumed its witness to the community once more.

Chapter 6.

THE CHURCH IN EASTERN PASSAGE (2)

From 1832 to 1868

This 36-year period was one of significant happenings and events in our area and in our Province. News of happenings in our country and throughout the world were to be more widely sisseminated throughout Nova Scotia by a rash of newspapers which were bing published in Halifax, and even in Dartmouth. Our parishioners as they made their weekly journeys into town would have been sure to pick up all the current news and gossip, and to have bought the latest issue of the newspaper and taken it home where it would have been read beside the kitchen stove after supper. These papers told of such things as the Cholera Outbreak in Halifax when over 600 persons died of the disease within 6 weeks during August-October, 1834. Business concerns advertised their latest goods, and especially the latest ships' cargoes recently landed at the Halifax wharves. Joseph Howe, the newspaper-publisher and politician, held forth in the City with his silver-tongued oratory: every word of which would have been reported in the press. 'Whigs' against the 'Tories' was the entertainment of the day! Steamships were appearing in Halifax Harbour, belching out their black smoke behind them. A 31-year old bishop (Binney) was elected, and was to remain Bp. of Nova Scotia for 36 years. In his time the first Synod of the diocese met (1856) and every parish in the province was personally written to by the bishop asking that they send representatives. Mt. Hope, the hospital for the mentally-ill, would arise on its present site in Woodside during 1856-58. Gold, and gold-rush fever were the excited talk of 1861. In 1861 also, the papers mentioned someone called 'Abraham Lincoln', and there was talk of a Civil War going on in the USA. Education for young people was the heated topic of 1864 and "what will it cost us"? People were startled by the news that over 52,000 Nova Scotian young people between 5 and 15 years of age were not attending school at all, anywhere. In August, 1864 the Province was all agog about the 'Tallahassie's daring escape from Halifax Harbour. And then there was all this endless talk about Confederation, and about "our joining Upper Canada". These were some of the many things that our parishioners would have read about, talked about, and argued about in our community during the period of 1832 to 1868.

Church-wise, the Minutes Books show concern about such things as: how to raise the Minister's annual salary; the Parish Picnic down at Cow Bay on either Bowes Farm or Hunter's Field; who should be buried in the Parish Cemetery; renovations and alterations to the church and to the rectory; Harvest Festivals and Church Suppers. Trivial matters, you might say; and hardly the things that historians take note of! And yet this is to miss the ethos of what parish-life is usually about. Simply because the great bulk of religious people are just ordinary persons who work hard at their own jobs day by day; and over and above all this, give generously of themselves to help the church along by their labour and service. St. Peter's Cemetery is full of unmarked graves, most of them of the period 1832 to 1868. Who were these people? We do not know! They were those whom the Bible describes as "the meek of the earth" (Psalm 76:9): persons who did what they could, as best as they could, within the limitations that time, opportunity, money and health laid aupon them. And they, although they are unknown to us, are known to God; and their service to Him in their time and generation will not go unrecognised nor unrewarded.

"Let not ambition mock their useful toil,
Their homely joys, and destiny obscure;
Nor grandeur hear with a distainful smile
The short and simple annals of the poor".

(Thomas Gray; 1716-71).

The daily round and the common task of church-life went on its appointed way, though little is recorded of it. But occasionally, snatches of information come our way in the records of the Parish. For instance, in 1835 there was special difficulty in raising the Rector's annual salary of 50 pounds sterling (this was in addition to the 200 pounds provided by the S.P.G.). And so it was decided that the 5 points of the Parish: Chezzetcook, Porter's Lake, Cole Harbour, South East Passage and Dartmouth would each raise their share of the amount. But no one tells us how much each 'point' was required to make up! F Major, Philip Brown, John Himmelman, Philip Shiers and James Hawkins, however, are "to see to the raising of South East Passage's share".

Then in 1840 it was 'money' again. This time, the Parish was short of funds to pay both the Minister and his Assistant. The deficit this time was 100 pounds sterling; and it was proposed that Dartmouth pay 70, Eastern Passage 12, Porter's Lake 6, and Three Fathom Harbour 12 of the required amount. In 1855 a deficit of 100 pounds cropped up again, and this time Eastern Passage undertook to raise 20 pounds of the total amount.

What was church attendance like in those days? Well, on Trinity Sunday, 3 June, 1855, Dr James Shreve (6th Minister, 1854-62) drove his horse and buggy 38 miles around the Parish (after he had done Morning Service at Dartmouth); and this is what he recorded in the Register for that day: St. John's, Preston, 25; Eastern Passage, 23; Porter's Lake, 24; Three Fathom Harbour, 34, and 34 also at Lawrencetown. Just 140 persons for the day, and a drive of 38 miles to serve them! But he made no complaint.

Who were the Christ Church clergy who came down to Eastern Passage in the period 1821 to 1868? Up until 1866, of course, the clergy were 'Rectors of St. John's Church, Preston' and the 'Missionaries at Dartmouth'. Thereafter, Christ Church, Dartmouth became an independent Parish in its own right. Also, from 1840 onward, Christ Church regularly employed 'Assistant Ministers', and these would have come down to Eastern Passage on occasion, filling-in when the Rector was otherwise employed.

Ministers.		Assistants.	
Charles Ingles	(1817-25)	Thomas De Wolfe	(1840-41)
Edward Benwell	(1826-27)	Thomas Maynard	(1841-42)
Mather Desbrisay	(1828-34)	James Stewart	(1844-62)
Addington Parker	(1834-43)	Henry Sterns	(1863-64)
George Morris	(1843-54)	Octavius Grindon	(1864-65)
James Shreve	(1854-62)	James Richardson	(1866-68)
James Stewart	(1862-65)	Charles Burn	(1869-70)
William Pryor	(1865-68)	who became the 1st Rector of the	
James Richardson	(1868-74)	Parish of Eastern Passage.	

If your family roots go back as far as the 1820's or less, one or more of the clergy listed abowe would have baptised, married, and buried your ancestors, and provided the Church's ministration to them.

2. Separation and Independence.

When the Revd. James Stewart ended his ministry in Dartmouth in 1865 Christ Church suffered quite a shock. The S.P.G. refused to provide any further funding towards the clergy salaries! Dartmouth was now a town of 3,500 persons; and Christ Church had been in existence for 48 years, and was growing with the town. Consequently, the S.P.G. thought that a place of that size, and a ministry of that length, ought by now to be able to stand on its own financial feet. The parishioners of Christ Church did not agree, and an appeal to Bp. Hibbert Binney was lodge d "praying for financial assistance". Bp. Binney was not impressed. He, too, though that Christ Church should pay its own way; and that the money they had been getting should now go to new and struggling church work elsewhere. Thereupon it seems that the parishioners of Christ Church reluctantly reconciled themselves to the new situation. Thus, in 1865, they achieved financial independence.

Then, in 1866 another matter came to a head which had been a sore-point for some time past. In 1792 the Parish of St John's Church, Preston had been established having four main 'points' for worship within its bounds. Shortly afterwards, Dartmouth had become the most populous & most important place in the Parish, and not Preston as before. Indeed, from 1817 the Rectors of Preston had been living in Dartmouth; and from Dartmouth all of the religious activity in the Parish had been directed since that date. No attempts had been made to change the name of the Parish, or to put the Parish on a realistic basis. And so, in 1865 the parishioners of Christ Church decided to take matters into their own hands; and they asked for, not merely that the legal name of the Parish be changed in their favour, but that Dartmouth itself should be established as a separate and independent parish in its own right. This time, Bp. Binney fully agreed with the parishioners. And in 1866, Christ Church achieved parish independence. The 'Mother Church' of Preston was joined to Three Fathom Harbour to become the Parish of Seaforth; and the Revd. Octavius Grindon, the Assistant at Christ Church, became the 1st Rector of Seaforth (1866).

Parish independence and financial independence, therefore, were fresh in the minds of the parishioners of Christ Church, Dartmouth; and it was not long before they began to ask, "What about Eastern Passage whom our clergy have been looking after for the past 45 years (1821-66)? Isn't about time that they, too, stood on their own feet?"

Actually, by 1866 Eastern Passage parishioners were becoming used to having the same clergyman who looked after their religious needs. The Revd. James Richardson, an Assistant of Christ Church, actually 'boarded' at South East Passage (1866-68). But in 1868 he was elected as the Rector of Dartmouth, and immediately took up his duties there. His place in Eastern Passage was taken by the Revd. Charles Burn (1869--70); and it was during his first year here that the separation -movement took place. This is how the separation from Dartmouth came about.

On Easter Monday, 29 March, 1869 Christ Church held its Annual Meeting, during which this Motion was passed:

> "Resolved; that it is the opinion of this Meeting that the present Parish of Dartmouth is entirely too large for any one clergyman to have in charge; and that as soon as a gentleman can be found willing to take the charge of the more remote parts of the Parish, who shall prove acceptable to the congregations in the same, the necessary steps shall be taken for the division of the Parish".

Shortly afterwards, a Special Meeting was called at St. Peter's Church, Eastern Passage, to discuss the Christ Church motion of 29th March. Surprisingly, no great opposition to the idea of separation ensued at the meeting; and in due course, a Motion was moved by Peter Himmelman, seconded by Philip Shiers:

> "That, in the opinion of this Meeting, it is desirable that the district of Eastern Passage, Cole Harbour, and Cow Bay, be severed from the Parish of Dartmouth, and be formed into a distinct Parish".

Christ Church seems to have been a little surprised at the ready acceptance of their proposal; but regardless, nothing was done about the matter until April of next year. Then, at the Annual Meeting of Christ Church, held on 18 April, 1870 the subject was brought up again; and it resulted in this Motion:

> "That James Turner, William Symonds, and Henry Watt, parishioners of Christ Church, should confer with a committee at Eastern Passage to report upon what terms a division, such as contemplated, can most satisfactorily be made".

Eastern Passage set up a committee consisting of: Peter Himmelman, George Bowes, Jr., and John Bissett who were represntatives of the three areas concerned: Eastern Passage, Cow Bay, and Cole Harbour; and by the end of April, 1870 the joint-Committee had met, and harmoniously agreed upon these terms:

(1)That a division should take place; (2) That the contemplated Parish of Eastern Passage should receive from Dartmouth financial help for the erection of a Rectory at South East Passage to the extent of $800; and (3) that a further sum of $200 should be provided by Dartmouth to assist in the building of a church at Cole Harbour.

In the light of this, Dartmouth called a Special Meeting on 13th July, 1870 at which it was agreed that Bp. Binney should be approached with a formal proposal of separation. The following request was sent to his Lordship:

"To form the districts of Eastern Passage, Cow Bay, and Cole Harbour into a separate Parish within these limits: Starting from Herbert's Brook and running in a straight line to the head of Caldwell's (Morris) Lake; thence following the brook through Clifford's meadow to the north line of the Clifford property; thence to the west end of the division line between the Township of Preston and that of Lawrencetown: thence following said boundary line until it meets the Parish of St James', Three Fathom Harbour (Seaforth), - the adjacent islands included; and that St. Peter's Church be the Parish Church".

That is to say, the new Parish of Eastern Passage in 1870 was to consist of the area (to use modern landmarks): from the railway underpass at Shearwater; due north to the Cole Harbour Road; west on the Cole Harbour Road to approximately the Ross Road; southward on a line running midway through the body of water known as Cole Harbour, out to the Atlantic Ocean. To the east would lie the Parish of Seaforth; to the north the Parish of Preston; and to the west, that of Dartmouth. Over this new Parish of Eastern Passage, the last of the Christ Church, Dartmouth, assistant-clergy to serve in this area, the Revd. Charles Burn, was appointed as the 1st Rector (1870-77). In August, 1870, our Parish became a legal entity.

The proposed new church at Cole Harbour was built by 1871 and was called, 'St. Andrew's'. St Andrew and St Peter were brothers in the Holy Gospels: both disciples of Our Lord. Thus, our new Parish of

Eastern Passage had as its first two churches those of St. Peter's, Eastern Passage, and St. Andrew's, Cole Harbour.

In 1870 Philip Shiers (1802-1892), Church Warden at St. Peter's, generously gave two acres of land across the road from the Parish Church upon which to build the new Rectory. The Rectory was built and completed in 1871, almost at the same time that St Andrew's Church, Cole Harbour was finished; whereupon the new Rector, Mr Burn, immediately occupied the 'Minister's House' and made himself comfortable.

It is believed that Mr Burn's grandmother lived with him in the Rectory. In a very old Burial Register is this note in Mr Burn's handwriting: "Grandmother departed this life November 9th, 1872, in her 89th year. Her end was peace". And another note records the date of the birth of the Revd. Mr Burn's son, Henry, which is given as March 16th, 1864. This birth took place before Mr Burn became an Assistant at Christ Church, Dartmouth(1869), and the place of birth is not recorded.

The first child born in the Rectory of whom we have record seems to have been Samuel Shaw Mellor, son of the Revd. Thomas Crewe and Mary Louisa Mellor, on 6th January, 1887, with baptism on 15th January. But the most interesting birth and baptism occured in 1888. Bp. Frederick Courtney was consecrated the 5th Bishop of Nova Scotia on the 25 April, 1888; and on the 23 May of that year, Bp Courtney made his first Visitation to this Parish. Mr Mellor asked the bishop to baptise his own son who had been born in the Rectory on 7th May, just 12 days after the bishop's consecration. No doubt, in honour of this event, the Revd. Mr Mellor had his son christened as "Frederick Courtney Mellor"!

3. St. Andrew's Roman Catholic Church, Eastern Passage.

Up to now in this Chapter we have spoken only of St Peter's Church. Now a few word about our sister church in Eastern Passage, St. Andrew's.

Just as Christ Church, Dartmouth is the 'Mother Church' of severall of our Anglican parishes on the eastern side of Halifax Harbour, so also is St. Peter's Roman Catholic Church, Dartmouth the 'Mother Church' of all the Roman Catholic parishes on the Dartmouth side of the Harbour. Priests stationed there faithfully cared for the spiritual needs of the Roman Catholics in Eastern Passage and Cow Bay from the mid-1840's; & there is also record of pastoral visiting on Devil's Island at this time.

Plans for a church in Eastern Passage were begun in 1849, when land was acquired from the Jacob Horn land-grant of 1760. The original church on this site was not unlike St Peter's, Eastern Passage, both as to size and the Gothic style. Instead of a belfry-tower at its entrance, however, St Andrew's had its bell-tower and short steeple mounted on the church building proper. The church was ready for use by 20th June, 1850; at which time the Bishop of Halifax came to Eastern Passage for the Blessing of the Church. Dr Martin says: "The heat that day was oppressive. A steamer made two trips carrying crowds from Halifax". The hiring of ferryboats was quite common at that time; a favourite destination being McNabs Island for mass-picnics!

As time went on, the original church had needed to be enlarged to take care of bourgeoning needs of the Parish. But by 1921, further enlargement was deemed impractical. Plans for a new church, adjacent to the former building, were therefore put in hand.

The presnt St Andrew's Church, a building 84 by 38 feet in size, was built in 1926, the official opening taking place on 9 December of

that year, with Archbp. E J McCarthy's blessing of the church. During the late 1960's the church had become noticably crowded, serving over 300 families; and there was talk of building another church. However, it was decided to renovate the present building and to provide added seating instead.

In 1921 the Parish of Immaculate Conception, Woodside, was founded; and St Andrew's, Eastern Passage became a Mission of the Woodside Parish. In 1946, however, St Andrew's became a separate Parish with Father Anthony Francis as its first Pastor. Until the Rectory was built at Eastern Passage in 1948, Father Francis continued to live in Woodside.

A parochial school was built in 1931 which was staffed by the Sisters of Charity. They commuted daily by taxi from St Peter's Convent, Dartmouth, until the Convent at the Passage was built in 1950. The school closed in June, 1969 after 38 years of service to the community.

Resident priests at Eastern Passage have been: Fathers Anthony Francis (1946-63), James P. Hayes (1963-75), and John DeLouchry (1975-78).

4. Christ Church, Cow Bay (1892).

The history of Cow Bay goes back to 1763, when Robert Cowie and Roger Hill obtained a land-grant of 400 acres from the Crown. In 1772 Charles Palmer and Richard Monday also received land-grants; and further land-development was undertaken by John Mignon, Enoch Bean, and Richard Monday in the 1780's.

Cow Bay did not receive its name from the popular legend of a cow falling off a raft and drowning whilst it was being ferried ashore; but rather from the name of Robert Cowie. The original name was 'Cowie's Bay'.

Joseph Browner was schoolmaster at Cow Bay in 1832; and a schoolhouse was built in 1833. This was followed by a new school in 1866, which was closed in 1964. A Presbyterian church was opened for services on 1st September, 1873; but this church was torn down in 1964 after many years without services. Christ Church, Cow Bay, was built in 1892, and was consecrated by Bp. Frederick Courtney (1888-1904) on 11th January, 1893.

Cow Bay commenced to be a summer resort for Dartmouth people, beginning in the 1860's. There is a record of a Colonel Dawson, a rich man of Dartmouth, "having rooms in the house of Daniel Moser, Sr. at Cow Bay". Colonel Dawson is creditted with popularizing 'Silver Sands'. The beach, however, was not officially called by this name until 1923.

On the 1st February, 1891, the ship 'Senator Morgan' was wrecked by a storm off Cow Bay. It was beached in the cove behind Osborne Head. For some time afterwards this wreck was a popular attraction at Cow Bay.

Gold was discovered at Cow Bay in August, 1895 by D. M. Thompson. During the following winter, he set up a 'Stamp Mill' for crushing the ore; but the business did not prosper.

In 1956 the population of Cow Bay was given as 183.

5. The Building of Christ Church, Cow Bay.

It is said that during the late 1800's the church people of Cow Bay "went to the Presbyterian Church on Sunday mornings, and to the Passage after supper for Evening Prayer"! But, by 1890 there was a general feeling in Cow Bay that the Anglicans there should have a church of their own. The Revd. R M Leigh came to the Parish as its 5th Rector in 1891, and on 17th May, 1892 he broached the matter in the Vestry Meeting of that date. Here is what the Minutes Book of the Parish records:

"The Rector, the Revd. R M Leigh, gave an opening address on behalf of ...building a church at Cow Bay, after which...(it was agreed) that this meeting is in favour...of building a new church at Cow Bay, and also pledges itself to promote the same by every means in its power".

"It was also moved...that this Meeting resolve itself into a Committee to promote the scheme for...building a new church at Cow Bay, with power to add to their numbers. There were present at the Meeting the following persons: George Bowes Sr, George F Bowes Jr, Enos De Young, Joseph Osborn (E.P.), Wm Negus, James Hawkins, Edward Trider, Edward Romkey, James Bowes, Henry Lintaman, Lewis Himmelman, James De Young, and Joseph Himelman (Secretary)".

The Cow Bay Building Committee met at St Peter's Church, Eastern Passage, on 31st May, 1892. Present were: George Bowes Sr, Lewis Himelman, Wm Negus, James Bowes, George Bowes Jr, and Joseph Osborn.

"The Rector reported an interview he had had with the churchmen and representatives in Cole Harbour who unanimously expressed themselves in favour of a scheme for providing Cow Bay with suitable church accommodation, and promised their support and hearty cooperation in its accomplishment". Thereafter, the Committee appointed 'collectors' for Cow Bay and Eastern Passage. For Cow Bay: George Bowes Jr. For Eastern Passage: Lewis Himelman, Wm Negus, Joseph Osborn and B. Hines.

June 14, 1892. This meeting met at George Bowes' home in Cow Bay. Here it was decided that Andrew Morash, George Bowes Jr, and Wm. Bowes Sr, "be appointed to ascertain the prices of building materials, and to report.." More collectors for Cow Bay were appointed. And then it was agreed that George Bowes Sr and William Bowes should see a Mr John Fraser "about land for a site for the church".

August 9, 1892. This meeting began in Eastern Passage, and then it was adjourned to Cow Bay. "Messrs. Wm Bowes and George Bowes reported prices of timber for $7½, $8 and $9. Scantling $10 (spruce) per 1000. The general feeling of the Committee was against entertaining the above, on account of the expense and difficulty of transportation".

"The deputation appointed to see Mr Fraser reported that Mr Fraser would give a site adjacent to the schoolroom. An alternative site was spoken of to be given by Mr Conrad, which for facility of building was considered preferable; but the position was not thought to be so good. With reference to the latter site, Mr George Bowes and Mr Wm Bowes undertook to see Mr Conrad if it were possible to obtain the offer of the said site. With reference to the timber, a proposal of Mr Ernst of Preston was considered; and Mr Andrew Morash was requested to see him and obtain prices".

Then the meeting moved to Cow Bay where, after considerable discussion, it was agreed, "that Mr Fraser's offer of a site for the building of the church be cordially accepted with the best thanks of the committee".

Thereafter, the matter of the building of Christ Church, Cow Bay drops out of the Minutes Book entirely! But it is generally believed that the actual building of the church was done by Messrs. Joseph Osborne, Wm Osborne and Richard Bowes and others, during the latter part of 1892. They must have worked long and hard, since the church was consecrated by Bp. Courtney on 11 January, 1893. The Revd. Mr Leigh left the Parish at the end of that year.

Further information of Christ Church is gleaned from the Revd. Gilmore Beattie's article in the "Dartmouth Free Press", 16 January, 1958, viz:

"The font is in memory of George Bowes Sr (1833-1905), and was presented by his family and some friends in the year 1905. The hardwood floor and furniture (probably including the altar) came as a result of a bequest from the Robert Cleary estate. The old pews which were part of the church's equipment in the earlier years are still in existence and are in use in the Community Hall at Cow Bay.

The combined lectern and pulpit are the gift of St Paul's Church, Halifax. The font-cover and hymn board are in memory of Percy Osborne and were presented by his wife and family. On the rear wall of the church there is an original wooden cross from Flander's Field in Memory of Harry Woodhams, a casualty of the 1st World War. Plaques include one in memory of Francis Osborne, killed in action 1917. Another in memory of Everette Conrad, who died in England while serving his country in the 2nd World War.

The altar vases were presented by Mrs Ethel Conrad in memory of her grand-daughter, Mildred Conrad. The bookrest on the Holy Table is in memory of Kathleen Frances Beattie (a younger 'Kathleen' of the Beattie) who died in 1948; and it was given by the parents, Rev & Mrs Gilmore Beattie. The offertory plates are in memory of Everette Conrad, and were presented by the community."

Without being impertinent to Mr Beattie, it should be pointed out that some persons differ in opinion about the origin of the pulpit-lecturn mentioned above. To put the other side, Canon C W Vernon says: "The old pulpit, replaced by the present oak structure given by the Mite Society, was donated to Christ Church, Cow Bay" (Story of Christ Church, Dartmouth; Pg. 153). But, perhaps St Paul's gave it to Christ Church, who in turn gave it to Christ Church, Cow Bay! In any event, the article in question is valuable since very few pieces of furniture, common to the mid-1800's, survive to this day, of that style and genre.

Since Mr Beattie's article of 1958, other gifts to Christ Church have been made, viz: (1) the Memorial Organ of 1977, given by Ralph & Ruth Lintaman in memmry of Gilbert who died in 1965 at age 24; (2) An additional collection plate in memory of Eva Ellen (Osborne) Horton, presented by Helen Osborne and family; (3) a Plaque in memory of Doreen (Jakeman) Myers, placed in the church by Daisie Jakeman & her family; (4) a leather-bound Lectern Bible given by Clyde Lintaman in memory of his wife Ida and daughter Marion, 1976; and (5) a solid silver, gold-lined Chalice and Paten, presented by Muriel Conrad, family and friends, in memory of Harris Conrad, a life-time and faithful member of Christ Church, Cow Bay (1977).

The Revd. Mr Beattie concluded his 1958 article by saying:

"The finest tribute to Christ Church, Cow Bay, will be seen in the lives of the men and women who have worshipped within its walls during the past 65 years (now 85 years in 1978) of its existence; and the earnest prayer of every member is that it will long continue to serve God and the community of Cow Bay". Amen.

Chapter 7.

SINCE 1870

From the Minutes Books.

Many parishioners often wonder what goes on at Vestry Meetings and at the Annual Meetings of the Parish. The former meetings have always been private since, occasionally, confidential matters might arise there; but the Annual Meetings have always been open to qualified members of the Parish. Even so, the records rarely report more than 40 persons in attendance, the majority of the parishioners preferring to remain at home, and to receive reports of what happened via community conversations in the days following the Meeting. So, let us peak through the old Minutes Books of the Parish and see what they can tell us about life in the Parish since the year 1870.

It should be pointed out, before we start, that in the late 1800's and early 1900's the custom was to have just one official meeting in the Parish per year, usually on Easter Monday, at which representatives from Eastern Passage, Cole Harbour, and Cow Bay attended. Often one session for the Annual Meeting was insufficient, and the meeting would be "adjourned since the hour is late" to a date often 2 weeks later in order to complete the agenda. For the rest of the year, the Parish was in the hands of the Rector, Wardens & Vestry; and since no Minutes exist for Vestry Meetings as such (at least, not for the earlier period) we can only conclude that they met, if they met, only on informal occasions as circumstances demanded. Once in a while, a matter of special importance would arise in the Parish, and then a 'Special Meeting' of the Parish would be arranged for, with 3 weeks' notice thereof being posted on the church door!

1889. The financial statement for this year was: Income $425.75 and expenses $355.32 with a Balance of $70.43. This account was submitted by the Wardens Joseph Himelman & George Bowes Sr. Edward Soward was appointed as Sexton for $20.00 per annum.

April 7, 1890. The Parish wrote to Bp. Courtney that it was not in a financial position to send representatives to the Synod to be held at King's College, Windsor, N.S.

Bp. Courtney's Visitation to the Parish, 1-4 August, 1890. What was a 'Visitation'? The Canon Law required all bishops to visit all of their parishes at least once in every two years. The length of the stay would depend upon the size, distance between churches, and the importance of the parish in the diocese. A Visitation often lasted as long as 3 days. The usual format was for the bishop to arrive at the Rectory on the Friday afternoon. In the evening he would hold private talks with the Rector in the study. Saturday was given over to the Wardens and Vestry. All parish properties would be personally inspected. This included churches and cemeteries. The official records of the Parish would be checked for tidyness, accuracy, and legibility. Parish finances and investments would be gone over. Then time was set aside for individuals or groups who wished to consult with the bishop. On Sunday there would be just one Service in the Parish, held in the Parish Church. After this, there would follow a sort of 'Pot Luck Supper' or a picnic, and a social afternoon. Evening Prayer would be said about 5 pm. And on Monday morning, the bishop would write his Report. Here is Bp. Courtney's Report of Monday, 4 August, 1890:

"There are 4 surplices, all in excellent order. The Communion Plate and linens are in a good state, save for one hole in the large fair white cloth which should be patched. The Chalice and Paten from Cole Harbour

need cleaning and polishing, as they are getting spotted. The Service Books are in a good condition, only needing the erasing of the names of deceased Royal Personages. The Bible and Prayer Book were presented to the Parish by the wife of Bishop John Inglis in 1832, which fact is commemorated on the cover. The Registers are well and carefully kept in three separate books. Those for Baptisms and Burials are unbound. All need paging and numbering. The church building is in good order - well kept and clean. It was painted, within and without, during the last 2 years. The Churchyard sadly needs attention. The grass should be cut, the graves clearly marked out and trimmed; and those who have friends buried therein should show, by the care they bestow on their resting places, that their memory is cherished, and that love still seeks to do something for them.

There is a new piece of land, given by Mr William Baker in 1887, on the south and west sides, added to the Churchyard, duly fenced, and ready to be consecrated at my next visit. There should be a plan, drawn out to scale, at least of the new portion; and plots could then be allotted according to it, as they are applied for.

The Rectory is in tolerable condition, but the window sashes need attention, as the putty is dropping out in various places. It would be well if the damp could be cured, and the house made thoroughly dry.

There are 2 acres of glebe, partially cleared. There are no investments, mortgages, or real estate; but the Parish has about $75.00 in the Savings Bank towards new windows for the church, which are needed, as the present ones have done duty ever since the church was built in 1832.

Towards the Rector's salary the Colonial & Continental Church Society makes a grant of $125.00; and the Board of Home Missions (of the D. of NS) grants $125.00 conditionally upon the Parish raising not less than $325.00. I am glad to hear that last year the parishioners contributed $100.00 more.

- F. Nova Scotia."

The Bishop's Report would have been read to the faithful from the pulpits of Eastern Passage and Cole Harbour on the following Sunday (10th August). It was also read at the next Annual Meeting held on 30 March, 1891, at which time it was agreed "that the suggestions contained in the Bishop's Report should be carried out".

September 7, 1891." The chairman then read a letter from the Revd. T C Mellor (former Rector, 1886-88; now Rector of Dartmouth) applying for the Rectorship of this parish on behalf of the Revd. R M Leigh (of Manchester, England)...It was agreed to take this matter up at a later meeting set for 23 September. At this latter meeting, the parish agreed 'that the Revd. R M Leigh be appointed Rector of this Parish'. Mr Leigh arrived in the parish prior to 13th October since on that day he attended a Special Meeting of the Parish which granted him $200,00 as salary for the balance of the year.

April 18, 1892. Parish agreed to adopt the new hymn book, 'Hymns Ancient & Modern', and authorized the Wardens to buy out of church funds books for the choir; but they were to be sold at cost to the parishioners. This was an English hymnbook, first published in 1861. However, a new Edition of 1889 had just come to Canada. Hence the interest here.

January 1, 1894. A Special Meeting held on this date agreed, "That the Revd. E Roy of Blandford, N.S. be elected Rector of the Parish".

April 20, 1896. Agreed that the Rector's salary should be made up as follows: $250 from Eastern Passage, $100 from Cow Bay, & $175 from Cole Harbour. Plus the amounts from the C & C Society of England, and the grant from the diocese. The meeting also agreed to a more systematic

method of giving. It was decided to put Collection Boxes in the homes of every parishioner, & that Collectors should collect the same once a month.

May 10, 1897. It was agreed to post the following notice on the church door: "All pews 2 years and over in arrears will be sold after the 1st Sunday in June".

April 25, 1898. Mention of the 'Dominion Quaranteen (Quarantine) Station' on Lawlors Island. Apparently, a number of persons in our area were employed at this place.

April 24, 1899. Agreed that all pews in the church this year would be free.

April 8, 1901. Agreed to rent pews in the church again, at $1.00 a year for a full pew; and .50¢ a year for a half-pew.

April 14, 1902. "Whereas the Services of this Church have been disturbed by Loiterers making a noise in the Church entry, at the door and gate; therefore resolved, That a Committee be appointed to get the names of such disturbers, and have them prosecuted"

(Wm. F Negus, Vestry-Clerk).

April 27, 1903. "Whereas a bequest of $50.00 has been left to the church by the late George Donaldson, a ntive of this Parish, and of this congregation; and whereas it is the opinion of this Meeting that a suitable memorial should be placed in this church to his memory: Therefore, be it resolved that the aforsaid $50.00 be expended in the purchase of a Baptismal Font, and placed in church for the memorial...also, that the Rector (E Roy), Churchwardens, and Andrew Donaldson (son) be a committee appointed for the purpose of purchasing the font".

April 1, 1907. Proposal to provide "a new Belfry for the Parish Church". This refers to the belfry-tower & bell built onto the church during the Revd. D Edwards' time.

April 20, 1908. "Resolved, that it is to the best interest of this Parish that hereafter the Cemetery shall be set apart for those who support it, and live in the Parish, and who are members of the Church of England; and that the same privilege be given to those who have left the Parish and who are now living in some other part of God's Universe, providing that they are still adherents of the Church of England, and that they pay a fee of $4.00 to the funds of the church".

(Simeon Dunsworth, Vestry-Clerk)

January 15, 1911. For the first time in this Parish, the Annual Meeting was held in this month, instead of in Easter Week as heretofore.

January 20, 1919. "It was moved and seconded by the Meeting that St. Peter's Hall, Eastern Passage, would be torn down". Apparently, it didn't happen, for on June 28, 1923 a meeting agreed, "that St Peter's Hall be torn down, and used for the New Hall". This was the old Temperance Hall that was situated on the Shore Road where the old Radio Station was located. It was a one-storey building on rock foundations, size about 30 by 18 feet. It was situate 175 feet from the road, N/E-ward, on the property line of the former Alexander Horne & Daniel McDonald farms. The Hall had .16 of an acre of land associated with it, exclusive of the 172-foot lane leading in to the property. This property was fenced in entirely when the Government expropriated the land at the time the radio station was built. In 1970 the Government finally paid the Parish $1,500 for the land that had been taken over by them.

1923 Financial Statement: Income $459.75, Expenses $457.50, Ballance of $2.25. Respectfully submitted,

Stewart Glazebrook, Vestry-Clerk & Treasurer.

January 21, 1924. "The chairman then placed before the meeting the possibility of purchasing a piece of land near Quigley's Store at the corner of the Cow Bay & Shore roads upon which to build a Parish Hall. The matter was voted upon (20 to 3) and it was agreed to purchase this land. Mr Glazebrook (Vestry Clerk) pointed out how important the Annual Garden Parties were to the Parish's annual income, in that $1,496.59 had been raised by this method over the past 4 years. The annual net profit on the Garden Parties was equal to about 80% of parish monies raised from all other sources in the parish.

January 19, 1925. Mention made of "the possibility of completing the Parish Hall in the near future". Over $400.00 was cleared at the Garden Party in 1924 and it was agreed to use this on the new Hall. This Hall was about 50 by 25 feet in size, one floor only, no basement. Apparently, Freeman Sawlor was 'boss-carpenter' on this project, since the accounts show: "Freeman Sawlor for work on the new Hall, $372.00".

February 8, 1926. "The vote for the new Rector, the Revd. W H Greatorex of Port Morien, Cape Breton, was unanimous".

January 17, 1927. Insurance placed on Church & Rectory: $1000 on each building.

January 29, 1928. Agreed to wire and light the Hall at Quigley's by electricity. Also, to put a coal furnace into the Rectory.

January 28, 1929. Agreed that from now on, all Parish Meetings would take place in the Hall and not in the Church as previously done.

January 18, 1932. Report of a furnace being installed in the Church; and of the Belfry being repaired. A Committee under the chairmanship of James Romkey was set up to make arrangements for St Peter's 100th Anniversary. Stewart Glazebrook was appointed as Superintendant of the Sunday School. It was also agreed, that beginning in 1933 the Vestry would meet "once every three mohths"; and that $1,000 worth of insurance would be placed on the Church, Rectory, and Hall, respectively.

January 15, 1934. Mrs Scott (Jean) Horne appointed Church Organist at St Peter's at $25.00 per year. A double-garage was built at the Rectory. Total income for 1933 was reported as $436.88, expenses $384.06, with balance of $52.82. Clarence McDonald was appointed Sexton at $40 per year.

January 18, 1936. Report tells of electric lighting being installed in the Rectory; & the re-plastering of the Church Chancel.

January 17, 1938. Mrs Allan (Grace) White becomes Sunday School Super at St Peter's.

March 2, 1938. The Vestry passed this Motion: "All people being members of St Peter's Church, who do not pay to the support and upkeep of the Church by contributions in the manner provided each year, shall pay the sum of $5.00 before the opening of a grave in the Graveyard". Apparently, some local inhabitants were helping themselves to graves in the Cemetery without the permission of the Wardens or of the Church!

May 2, 1938. Maynard Morash & Clyde Ritcey (Wardens), and Stewart Glazebrook and W W Peveril were appointed as a Committee to confer with Bp. Hackenley concerning a new Rector for the Parish; the Revd Mr Greatorex having resigned the Parish. By 13 June, the Revd. Kenelm Eaton had arrived in the parish. He was still a Deacon, and was made a priest the year following.

January 16, 1939. On the occasion of the Annual Meeting, the Revd. W H Greatorex and his son, William, presented the Parish with a Communion Set and 2 burses and veils. The Rector, Mr Eaton, warmly thanked the donors on behalf of the Parish. Also, at this meeting 'Miss Ethel

Ritcey' was appointed Organist for the ensuing year. At a Vestry Meeting of February 6, 1939 it was agreed to "adopt the Envelope System as a means of strengthening the finances of the Parish"; and there was discussion about "getting a new furnace from H R Langille while the price is down, and installing it in St Peter's Hall". The Annual Meeting of January 29, 1940 reported that the furnace cost $149.90 complete and installed.

July 1, 1940. The Revd. Kenelm Eaton left the Parish for 'Active Service'. Whereupon, the meeting of this date chose a Committee to confer with Bp. Hackenley in view of a replacement: Messrs. George Brown, Charles Sawlor, W W Peverill (Cole Harbour), Stewart Glazebrook, Ralph Lintaman, Allan White, and Albert Horne. Subsequently, the Revd. A E Kingsbury was appointed to the Parish at the end of the year.

January 20, 1941. Mrs Scott Horne was appointed Superintendant of the Sunday School, and Miss Ethel Ritcey as Organist of St Peter's.

January 26, 1942. Warden George Brown reported to the Annual Meeting that the church income for 1941 had been $1,563.55, expenses $1462.44. Mention is made of a "newly-formed South East Passage Ladies' Guild" in 1941. 1942 saw the beginning of 'Monthly Meetings' for Vestry, but the records show that the frequency was more like 'every other month'.

January 18, 1943. The fire at Quigley's Corner of 5 December, 1942 had badly damaged St Peter's Hall. Warden George Brown reported to the Annual Meeting of this date that the Royal Insurance Co had sent their fire-loss cheque of $944.00. At a Vestry Meeting of 25 January, 1943 a Committee of George Brown, Charles & Roy Sawlor was set up to see whether the Hall could be repaired, or whether it would be better to build a new Hall. A difficulty was the scarcity of building materials owing to the War. A meeting of March 22 was told that the Hall could be repaired, and had been repaired, but inside painting and wiring still needed to be done. A Building Fund was established to collect monies, so that when the War was over, a new Parish Hall might be built. The Hall was again insured for $1,000. Meanwhile, the Revd. Mr Kingsbury had given notice of leaving the Parish. Two possible clergymen were suggested to the Parish (Revds. K B Wainwright & Wm Chard), but The Revd. J A Willett finally came as the Rector (1st July, 1943).

December, 1943. It was reported that Cole Harbour had 25 envelope-givers; Cow Bay had 22 families and 11 subscribers; and Eastern Passage 120 subscribers en toto. All three churches reported that they were 'paying their own way' but with 'not too much left over'.

January 17, 1944. Mrs Scott (Jean) Horne reported that she had 107 pupils in her Sunday School, and that the average attendance per Sunday was "about 85".

February 7, 1944. Vestry agreed to fence the Cemetery on the north & east sides with a picket fence. D.N.D. had previously fenced the other two sides against their property.

October 10, 1944. "It was decided that the History of our church should be completed and recorded. The Revd. Mr Willett, Mr Wm Baker, and Harry White were appointed to do this work". Whatever happened to this ? 34 years after this Motion (in 1978) it has finally been done!

January 22, 1945. The Revd. Mr Willett reported 477 adults, 305 children, and '26 other members'(?), making a total of 808 members in the Parish. 266 of these were communicants.

January 30, 1945. The Vestry discussed the possibility of raising the church and putting a Basement-Hall under it. Or, whether to build a new church with a basement-Hall beneath it!

April 23, 1945. A quotation was received from Municipal Spraying & Contracting Co. in the amount of $2,848 "to raise the church and to instal a foundation amd a Basement". A Fund for this purpose was started by the Wardens, George Brown and Charles Sawlor.

May 15, 1945. An 'Open Meeting' was called on this date to discuss the 'Church situation'. A very lengthy discussion took place, some persons voicing their opinion of a new church on a new location, while the majority stated that the present church should be repaired, and that the Parish could not afford the expense of building a new church. In the end, it was decided to raise the church, make the necessary repairs, and to put a new foundation and a Hall beneath the building. Persons were elected to solicit funds from the community. The 'Church Repair Fund' was said to consist of $831.50.

June 29, 1945. "It was moved and seconded that, the contract for raising the church and installing a foundation and basement be granted to Municipal Spraying & Contracting Co. the amount not to exceed $3,000. All groups in the Parish pledged themselves to raise specific sums for this purpose. The Annual Meeting of 29 January, 1946 reported that the project had been 'accomplished'; even though some of the plaster in the Church had cracked during the process, and a window had been broken. Actually, St Peter's was re-plastered in June, 1948.

November 5, 1946. A Special Meeting of the Parishioners was informed that Bp. Kingston intended to divide the Parish by Attaching St. Andrew's Church, Cole Harbour to St. Luke's, Westphal. By way of compensation to the parish, the D,M.B. grant from the diocese would be increased by $250.00 per annum. By virtue of a Motion the parishioners agreed to the separation. Actually, it was to be several years in the future before such a separation was to take place.

September 20, 1948. The Vestry installed a bathroom in the Rectory at a cost of $543.00.

July 12, 1949. It was agreed to raise the Rectory, and to build a proper basement beneath it. Reginald White was given the contract at $2,022.48. The work was completed by November.

April 20, 1950. A committee consisting of: James Smith, Earl Romkey, Reg. MacDonald, Ralph Lintaman and Maynard Morash was appointed to confer with the bishop concerning a new minister; Mr Willett having resigned the Parish. Subsequently, the Revd. Gordon Rutter became the Rector of the Parish. He arrived during the summer.

September 11, 1950. The Parish Cemetery acquired additional land on the western side, and a 50-foot extension on the south side of the Cemetery from Crown Assets Corp. for $350.00.

January 15, 1951. It was stated at the Annual Meeting that the Church receipts for 1950 were $4,164.27, expenses $3,417.24, ballance $747.03. Also, $5,000 insurance was placed on the Church, & $3,000 on the Rectory.

September 10,1952. James Smith, Charles Sawlor, Harris Conrad, Reg. MacDonald, and Maynard Morash were chosen as a committee to see Bp. Waterman regarding a new minister; Mr Rutter had resigned. The Revds. A Pitcairn, W Meadus, J Willett, and W Rippon were suggested as possible successors; the Revd. Fred Moore in the meantime was 'Priest in Charge'. The Revd. Gilmore Beattie was at last agreed upon, and he came to the Parish on 1st May, 1953.

January 4, 1954. Insurances increased to $10,000 on the Church, and $5,000 on the Rectory.

April 5, 1954. A Building Committee was set up to build a new Hall. Members were: Arthur York, Lloyd Hines, Clyde Latter, Charles Sawlor, Roy Sawlor, Reg. White and Sandy Rideout. The old building was offered for sale; but the site was retained for the new building. The Hall furniture was removed to the Church. Gerald Horne did the excavating for the basement. Reg. White the concrete work for $2,390.00. The New Hall was valued at $12,000; but it had cost $11,827.53 to build, since all labour had been donated. The Church had $7,441.09 in its Fund when it began to build, received from savings from the past, and gifts from the Guilds, AYPA, and a bequest. To this was added $5,000 borrowed from the diocese as a loan at 5% for 5 years, the diocese holding a mortgage on the building for this amount. The ANNUAL Meeting was held in the New Hall on January 18, 1955, since the building had been completed by this time. On Monday, 27 June, Bp. Waterman officially opened the new Hall. The building measured 65 by 30 feet and had a full-sized basement.

Summers, 1957-58. Extensive work was done in St Peter's Cemetery by a great number of persons: clearing off bush, repairing of headstones, etc. The Rector stated that "to date $1,135 had been spent on the Cemetery" by 3 November, 1958.

August 19, 1960 and thereafter. The loss of Old St Peter's was detailed in Chapter 5. Following the fire, the church contents which had been stored in the Rectory garage were removed to the Hall at Quigley's Corner. The upper level of the Hall was converted into the Parish Church. A Vestry Meeting of 29 August agreed that a new church should be built "on the Rectory grounds, west side". This was endorsed at a Special Meeting of the Parish on 31 August, on a motion moved by Maynard Morash & seconded by John MacKenzie. It was also reported by Warden John Harrison that St Peter's had "about $8,000 clear in the Building Fund". A contract for tearing down what remained of the old church, and cleaning up the site, was given to Mr V Penny, for a $35 payment to the Parish. Building Fund monies were deposited with the Eastern Canada Savings & Loan Co, which by January, 1962 had reached $20,317.90. A Building Committee was formed in January, 1963 which on 18 June, 1963 reported that St. Augustine's Church, Jollimore (Halifax) had been examined, and that it seemed an excellent model for a church at Eastern Passage. On 4 November, 1963 it was stated that $27,450.80 was in the Building Fund; and that probably another $75,000 would be necessary via borrowing in order to build the new church.

On March 16,1964 the Building Committee asked that the new St. Peter's be an exact copy of the Jollimore church. This was rejected by the Vestry who thought that a slightly smaller version of 250-seating capacity would be better; though "a church like St Augustine's" was agreed upon. In May, 1964 the Building Fund of $33,000 was invested with E.C. Savings & Loan for one year, to yield $34,669.80 by April/65.

June 9,1964. It was decided by a Special Congregational Meeting to: (1) "Go ahead with the plans of the Jollimore church" (24 for, 13 against); (2) To borrow $70,506 from the Royal Bank; the diocese having no available funds, but it would guarantee 'Interest Relief'; (3) That work commence on the Church in 1965". Thus, in March, 1965, tenders were called for the new church. On 5 April, 1965 the Tender submitted by Stevens & Fiske was accepted; and negotiations with the Royal Bank for the Loan were authorized.

All through the summer of 1965 the church was being constructed and raised. By 1st November the church was finished, and the 1st service in the church took place that day (All Saints' Day). The Annual Report of 1965 shows that the church cost $103,161.24 exclusive of

the value of the land; of which $91,786.00 was paid to the builders, and $3,693.00 to the architects. The contract-price had been $109,880.00, but modifications made while the building was in progress resulted in the lower figure.

By February 4, 1974 the new church was fully paid off! During the 8¼ years of indebtedness, St Peter's paid off $42,006.98 on the principal of the Loan; $26,596.74 in bank interest, of which $10,234.16 was rebated to the Parish via 'Interest Relief' from the diocese; and $33,304.82 was realised from the sale of St Peter's Hall at Quigley's Corner to the Eastern Passage Credit Union. Thus, the $70,506.00 Loan from the Bank had cost $97,103.72 during the 8¼-year period; and $86,869.36 of this was paid by the Parish; the Diocese of Nova Scotia paying the difference of $10,234.16 as 'Interest Relief'.

The Mortgage was burned on St Michael & All Angels' Day, 29th September, 1974 at a Special Service to mark this great occasion, the former Rector, the Revd. William Moore, under whose Rectorship the church was built, being the Special Preacher.

It can be seen from what has been written in this brief History that a Parish such as ours' cannot possibly exist without the tremendous, loyal support of a whole host of people. The Battle at Quebec was won by 8,500 British regulars; yet only the names of Wolfe and Montcalm are remembered! No one recorded the names of the 8,500 victors. And the same is true of all Parish Histories, simply because it is impossible to list everyone who worked, gave, slaved in order to "do their bit for the Church". Yet, we are grateful to everyone, known or unknown, who served God in this Parish down through our past 157 years.

Here are the Wardens who have served this Parish since 1870: John Himelman, George Bowes Sr, Joseph Himelman, Wm Dunsworth, Provo Horne, John Himelman, Wm Negus, Edward Trider, Lewis P Himelman, George Horne, James White, James Murray, George Romkey, Arthur Dunsworth, Wm Himelman, George Conrad, James York, Sidney Himmelman, Alfred Naugle, Arthur Naugle, Alonzo Neiforth, James Romkey, Charles Pye, Alfred White, Charles Sawlor, Charles Horne, Maynard Morash, Clyde Ritcey, George Brown, John MacKenzie, James B Smith, Gerald Horne, Earl Romkey, John Harrison, Roy Ritcey, Cyril Mitchell, Llewelyn Hounsell, Lloyd Hines, Sandy Rideout, Vincent Cribby, and Russell Mintern.

In terms of length of service, Charles Sawlor holds the record of 20 years, followe d by James B Smith with 15, and George J Horne with 12. Our own Llewellyn Hounsell posts 9 years of faithful, loyal service!

As far as Vestry Clerks go, Stewart Glazebrook is far out ahead with 18 years of almost continuous service to the Parish. Mr Glazebrook was born in 1885, Vestry Clerk from 1923 to 1941, Sunday School Superintendant, Treasurer, and Vestryman; and entered into Glory in 1942.

In appreciation for the Parochial Corporation's fine support and encouragement of this work, here follows the names of the Parish Officers for 1978:

Eastern Passage: Parish Wardens: Llewelyn Hounsell & Russell Mintern; Vestry Persons: Vincent Cribby, Phyllis Beazley, Sandy Rideout, John MacKenzie, Clyde Ritcey, Chester Tupper, Clarence Astle, and William Morash (Vestry Clerk). Synod representatives: Doris Morash and Ethel MacKenzie. Envelope Secretary: Edna MacKenzie. Auditors: Dollie Mintern and Aletha Romkey. Organist: Mrs John MacKenzie. Sunday School Superintendant: Mrs Fred Romkey. Guild Presidents: Mrs Maynard Morash and Mrs Alma MacDonald.

Officers for Christ Church, Cow Bay: Wardens: John Evans and Ralph Lintaman. Vestrymen: Edwin Conrad and Fraser Conrad. Secretary-Treasurer: Mrs Mary Conrad. Auditor: Miss Helen Osborne. Synod Representatives: Muriel Conrad and Ruth Lintaman. Organist: Mrs Doreen Myers. Guild President: Mrs Noreen Evans. Sunday School Superintendant: Mrs Marie O'Leary.

"Teach us, good Lord, to serve Thee as thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward, save that of knowing that we do thy will; through Jesus Christ our Lord".

"Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord".

AMEN.

THE RECTORS OF THE PARISH

The Rev. Charles Burn	(1870-77)
The Rev. W. L. Currie	(1877-86)
The Rev. T. C. Mellor	(1886-88)
The Rev. A. A. Slipper	(1888-91)
The Rev. R. M. Leigh	(1891-93)
The Rev. E. Roy	(1894-1906)
The Rev. D. Edwards	(1906-25)
The Rev. W. H. Greatorex	(1926-38)
The Rev. K. Eaton	(1938-40)
The Rev. A. E. Kingsbury	(1941-43)
The Rev. J. Willett	(1943-50)
The Rev. G. Rutter	(1950-52)
The Rev. G. Beattie	(1953-59)
The Rev. W. J. Moore	(1959-68)
The Rev. E. C. Ellis	(1968-).

CHRONOLOGY

Here follow over 200 historical dates and happenings which will help you to set the religious history in its secular setting. Anglicans are not only good Churchmen, they are also good citizens in society; and this Chronology shows you what they did in the secular world as well as what they did for the Church. Just note a particular date or event, and then look to see what preceded it, and what followed. This will help you to have a broad and balanced view of history.

1749: Halifax founded. The eastern side of Halifax Harbour at this time was the home and hunting-fishing ground of the Micmac Indians. King George 2nd. (1727-60) was King of Canada at this time.

1749: Major Ezekiel Gilman built a sawmill at Dartmouth Cove. On 30 September, 6 unarmed men were cutting wood near the mill when they were attacked by 40 Indians. 4 were killed, 1 was taken prisoner, the other escaped.

1750: St Paul's Anglican Church, Halifax, was built, and opened for services on 2 September.

1750: The French build Fort Beausejour on the NS-NB border. But the British capture it in 1755 and rename it Fort Cumberland.

1750: The '1750 List of Grantees' shows Cornwallis' apportionment of land to the settlers of 1749. Land in blocks of 60 to 200 acres was granted down the east side of Halifax Harbour from Dartmouth "all the way to Eastern Passage". All lots fronted on the shore of the Harbour. Thus began the estates of Dartmouth and Woodside which were so prominent in the 1800's. Crown-grants in Eastern Passage date from 1750 to the 1770's.

1750: The S.P.G. missionary, the Revd. Wm Tutty (of St Paul's, Halifax) obtains land at Harlem's Point, S/E Passage as a land-grant. His former property is now the D.N.D. Golf Course.

1750: Halifax becomes the capital of Nova Scotia, superseding Annapolis Royal which had been the seat of government since 1710.

1750: In August, the 'Alderney', a ship of 504 tons, arrived in Halifax from London, England, with 353 immigrants. Dartmouth was laid out in plots; and this land was given to the new settlers. Alderney Drive, Dartmouth, is named after this ship.

1751: Indians raid Dartmouth by night, scalping a number of the settlers and carrying off others as prisoners. Many persons abandon Dartmouth after this massacre. But the statistics of 1752 for Dartmouth show 53 families still there, and a population of 193.

1752: John Connor begins a small ferry-service between Halifax and Dartmouth. Passenger service only, for 12 persons at a time.

1752: Governor Cornwallis granted "a large island to his brothers in England" and called it Cornwallis Island. In 1789 it was bought by Peter McNab who changed the name to McNabs Island.

1753. The German-Lutherans who had been arriving in Halifax steadily since 1751, finally moved down to Lunenburg where they founded the town and county. 950 of them came to N.S. in 1751; 1000 more in 1752, and a few hundred more in 1753. Governor Cornwallis first planned to settle them at Woodside, but this proved too impracticable.

1754: British soldiers and rangers cut an 8-mile road from Dartmouth to Lawrencetown. This became the Cole Harbour Road. It ended at the junction with the Ross Road, since Lawrencetown was located there in 1754, beside the Little Salmon River, and at the N/W head of Cole Harbour.

1754: St John's Anglican Church, Lunenburg, founded. St John's is the 2nd oldest church in the diocese. The church bell was given to St John's by Admiral Boscawen (1711-1761). Boscawen, Amherst, and Wolfe were the three British leaders of the forces which captured Louisburg, N.S. (1758).

1754: The Eastern Battery was built on the spot where Imperial Oil Refinery, Woodside, is located. It had '7 heavy cannons', one of which pointed down 'the Eastern Passage'. The fort was designed to stop enemy ships from entering Halifax Harbour. In 1755 as many as 230 soldiers lived there. In 1798 the fort was renamed 'Fort Clarence'; & it was in existence until 1904.

1756: The Seven Years' War (1756-63) broke out officially between the British and the French. But fighting had already started in North America in 1755. There were about 10,000 French-Acadians in Nova Scotia in 1755; and because they would not promise to be loyal to the British if war broke out, Governor Lawrence expelled about 7,000 of them to the southern Colonies. He did this for the safety of Nova Scotia.

The 7-Years' War was a great worry to the government in Halifax. The French held Cape Breton Island, Prince Edward Island, and New Brunswick at this time. The government feared attacks by the French from Louisburg, C.B. and from Fort Beausejour on the NS-NB border.

1758: Louisburg (28 July) and Cape Breton Island were captured from the French by the British under General Jeffrey Amherst, assisted by General James Wolfe (of Quebec fame) and Admiral Boscawen. Halifax and all mainland Nova Scotia gave a great sigh of relief!

1758: Britain orders the unwilling Governor Lawrence to hold an elected Assembly in Halifax. The Nova Scotia Legislative Assembly is therefore the oldest representative body in Canada. Previously, the government had been in the hands of the Governor and his Council.

1759: 5 soldiers of the Eastern Battery (Fort Clarence) were murdered by Indians at an outpost just east of the present CNR overpass. They had crossed over from McNabs Island where they had camped overnight, in the very early morning; and surprised the soldiers as they were having breakfast at 'first light'.

1759: General James Wolfe captured Quebec with 8,500 British 'Regulars'. He died on the Plains of Abraham (12 September), as did also the French leader, Montcalm. This was one of the main events that led to the French surrender of Canada to the British at Montreal, Autumn, 1760.

Few persons today realise the political significance of the French defeat in North America. One great historian, J R Green writes: "With the triumph of Wolfe on the heights of Abraham began the history of the United States". He explains this by saying that Britain had destroyed France's Empire in the New World; and had therefore removed the 'French Threat' from the English settlers in the 13 Colonies. Previously, they had had the French to the north of them (Canada) and to the west of them, over the Appalachian and Allegheny mountains. Now this threat was gone! Also, by Britain's defeat of the French fleet, their own shipping was safe on the Atlantic Ocean. These problems being now resolved, the Colonists turned to internal affairs, such as taxes and 'government from afar'. Only 17 years after Quebec, the American Colonies declared independence from Great Britain, (1776).

1760: About this time, New Englanders from the USA began to flood into the eastern Annapolis Valley, taking up lands formerly held by the French Acadians. Many of the settlers were Baptists, thus beginning the Baptist domination in the Wolfeville area. Shortly afterwards, Methodists and Congregationalists also arrived. This stock was to produce Canadian statesmen such as Borden and Tupper in the 19th century. The Anglicans tended to settle in the western end of the Annapolis Valley, branching out from Annapolis Royal.

1760: Jacob Horn received Crown land at Eastern Passage, along with a number of other persons at this time. Horn had fought with General Wolfe at Quebec (1759) and had walked from there to Halifax following the battle. He died in 1823 at the age of 101!

It should be pointed out here that settlers in Nova Scotia prior to the American Revolutionary War (1776-83) are known as "Pre-Loyalists". Those who came during or after this War are called "Loyalists".

1760: France surrenders 'Canada' to the British; Montreal, September.

1760-1820: The long reign of King George 3rd, King of Canada.

1762: Charles Morris, Surveyor-General of N.S., reported to Governor Lawrence that Dartmouth had, "at present 2 families residing there who subsist by cutting wood". What had happened to the 'Alderney's 353 settlers' of 1750? Had the scalpings frightened them all off?

1763: First recorded settlement in Cow Bay: Robert Cowie & Roger Hill.

1766: The Census return for Dartmouth gave the population as 39, including 30 adults, 8 children, 1 Negro, 14 horses, 6 cows, 4 pigs.

1772: Land grants given to Joseph Chadwick, Benjamin Gerrish, Jacob Hurd at S/E Passage; and to Charles Palmer & Richard Monday in Cow Bay.

1773: The Boston Tea Party and Riots in Boston, Mass.

1773: First Anglican services in P.E.I. by the Revd. John Eagleson, (Charlottetown).

1776-83: The American Revolutionary War. At its end, the USA becomes independent of Britain. All Britain had left of an overseas empire was Canada, some islands in the West Indies, and a few small possessions elsewhere (eg. Gibralter). The Empire of Australia, New Zealand, South Africa, and India belong to the 19th century.

1778-85: Loyalist refugees from the USA flood into Nova Scotia, many of them said to be "persons of substance, position, and education". In 1778 the population of Nova Scotia was just 17,000. "Almost double this number was added to it by the influx of the Loyalists by 1785". R V Harris says: "From 35,000 to 40,000 Loyalists found refuge in Nova Scotia".

1782: Loyalist settlements spring up all over Nova Scotia. In July, 3 ships arrived in Halifax from New York City bringing disbanded soldiers and more settlers.

1783: 500 Loyalist families arrive at 'Port Roseway'. Governor Parr settles them, and changes the town's name to Shelburne.

1784. New Brunswick and Cape Breton become separate Provinces. But in 1820, Cape Breton is re-united to Nova Scotia.

1785. Most of the readily-available land at Eastern Passage had been granted by the Crown at this time.

1785: First Anglican parish established on Cape Breton Island (St. George's, Sydney). St George's Church, however, was not built until 1791. It was built of stone brought from the ruins of the French fort at Louisburg. The government paid the full cost of the building since St George's was to be not only the parish church, but also the Garrison Chapel for the British troops quartered there. The troops did not leave until 1854.

1785: Four ships arrived in Halifax from Nantucket, Mass, bringing 20 Quaker families. Governor Parr settled them in Dartmouth. For several years they fished for whales in the Gulf of St Lawrence, working out of Dartmouth. In 1791 their fleet was as large as 22 vessels. By 1792 many of the whaling-families had left this area for Wales, U.K. While they were here, whaling was Dartmouth's biggest industry. It is believed that the Quakers had a Meeting House in Dartmouth in 1790.

1785: 194 escaped Negroes from St Augustine, Florida, arrived in Halifax by ship; and they were settled in Preston. Several 100's of other run-a-way slaves also came from the southern USA, and they too joined their brethren in Preston.

1787: Bp. Charles Inglis, 1st Anglican bishop in British North America, arrived in Halifax from England, 15 October.

1787: 1st Anglican Ordination in British North America, the Revd. Archibald Inglis (Bp Charles Inglis' nephew), in St Paul's Church, Halifax; 19 October. The next year, Archibald Inglis became the Pricipall of Bp. Inglis' Academy for Boys, Windsor, N.S.

1788: Governor Parr granted 150 acres to Dartmouth as a 'Common'. The land lay behind the settlement clustered around the Dartmouth Cove. In 1888 the Dartmouth Park Commission was established. A 'Common' was a tract of open land 'common' to every one; public and not private. Here one could pasture horses and cows, on tether, for example. But none could use it in such a way as to damage it, or fence it in for oneself.

1788: 1st Anglican Confirmation in British North America; in St Paul's, Halifax, by Bp. Charles Inglis; 20 June.

1788-90: The 1st Anglican church built on the eastern side of Halifax Harbour: St John's, Preston. This church was dismantled and rebuilt on a new site in 1827; and it was destroyed by fire in 1849. The present St John's (the 3rd) was built between 1850 and 1851.

1789: Cornwallis Island was purchased from the Cornwallis Family in England by Peter McNab, a Scotsman from Perth. He changed the name to McNabs Island. 3 generations of McNabs were buried near the McNab homestead on the island.

1790: 1st Anglican Consecration of a Church in British North America; Christ Church, Shelburne, NS, on 31 July. The first service in this church had taken place on Christmas Day, 1789. Following the consecration, Bp Charles Inglis confirmed 284 persons, 8 of whom were Negroes.

1790: Originally, New Brunswick had formed part of Nova Scotia. In 1784 because of the influx of the Loyalists into the St John River Valley, Halifax was unable to administer this territory; and so New Brunswick was made a separate Province. Consequently, the N.S. Census of 1790 reported a reduced population in N.S. of just 30,000; and about 6000 of these said that they were 'Loyalists'.

1792-1808: The Governorship of Sir John Wentworth, Nova Scotia's most famous and colourful Governor.

1792: 1,195 Negroes from Preston and other places in N.S. (eg. Shelburne) were embarked in 16vessels from Halifax, and were taken 'home' to Freetown, Sierra Leone, N/W Africa. This colony in Africa had been established by the British for their Blacks who had been discharged from the army and navy following the end of the American Revolutionary War (1776-83). Some of the Negroes at Preston had also served in this War, and had come to N.S. with the Loyalists in 1783, where (temporarily) they had been quartered in Preston. The USA also, with British permission, sent many 1000's of their Blacks to Sierra Leone, beginning about 1791.

1793: In the year that Napoleon rose to power in France, King's College was founded at Windsor, NS. King George 3rd granted a Charter to King's in 1802 which invested the university with degree-granting rights. King's was the 1st university established in what now is 'Canada'.

1793: First Anglican bishop in Quebec (Jacob Mountain). The huge diocese formerly held by Bp. Inglis of Nova Scotia consisted of NS, NB, PEI, Newfoundland, and Upper & Lower Canada. Bp. Mountain took over Upper and Lower Canada, and left Bp Inglis with the rest.

1793: France declared war on Britain and all her possessions, including Canada. This War lasted until 1815. It included some of the most famous names in history: William Pitt, Napoleon, Admiral Lord Nelson, and the Duke of Wellington.

1796: 600-plus Maroons, freed slaves from Jamaica, arrived in Halifax in July; and were settled in Preston. In the summer of 1800 all of the Maroons were sent to Sierra Leone, as part of the general 'exodus' of the Blacks to Africa. All of the Maroons lands in Preston were sold off in Halifax in 1801; the various sales lasting for nearly a year.

1797: Lt.-Gov. Sir John Wentworth introduced into the N.S. Legislature the idea of building a Canal from Dartmouth, through the Lakes, to the Shubenacadie River. Nothings seems to have happened about this plan at the time. But in 1826 the Shubenacadie Canal Co. was incorporated and a start was made on this project.

1797: A Company of the Royal Nova Scotia Regiment went to Preston in the Spring to camp there because "the Blacks had shown signs of mutiny".

1797: John Skerry began an improved ferry-service between Dartmouth and Halifax.

1798-1805: Admiral Lord Nelson's great sea-victories over the French! The Nile, Cape St. Vincent, and Trafalgar. During this Napoleonic War (1793-1815) many French ships: men-of-war, merchantmen, and privateers, were captured on the high seas. A number of them were sailed into Halifax Harbour as 'prizes of war'; and had our Eastern Passage people looked sea-ward, they would have seen them sailing in. The French prisoners-of-war were housed in barracks near the Dartmouth Cove; a few at Preston, and a number in a prison on Melville Island, N/W Arm, Halifax.

Admiral, Lord Nelson was a familiar figure in Halifax. When he was in command of the North American Squadron, his custom was to take it to Bermuda in the winter and to return to Halifax in the summer. People watched for his after-supper stroll along the wooden sidewalks of Barrington Street, followed by his little dog. There he was: tall and lean, unmistakably a British 'Sea Dog', walking up from the Admiral's House, his cocked hat aslant on his head, fine linen at his throat, his navy-blue jacket and white velvet pantaloons immaculately clean, and his black leather shoes with their silver buckles shining - unattended, and touching his hat to all the ladies as he passed by. People drew back on the sidewalk as he drew near; and many told their grand-children

that they "had seen Nelson", and were proud of it; and felt privileged that this had been their experience.

When Lord Nelson was 23, and already in command of a frigate, he was introduced to the Prince of Wales (1781), the future King George 4th, who wrote of him: "He was the merest boy of a captain I ever beheld; and his dress was worthy of attention. He had on a full-laced uniform; his lank unpowdered hair was tied in a stiff Hessian tail of an extraordinary length; the old-fashioned flaps of his waistcoat added to the personal quaintness of his figure, and produced an appearance which particularly attracted my notice; for I had never seen anything like it before, nor could I imagine who he was or what he came about. My doubts were, however, removed when Admiall Hood introduced me to him. There was something irresistably pleasing in his address and conversation; and an enthusiasm when speaking of professional subjects, that showed he was no common being".

The slight oddity of appearance, the power to arouse affection, and the glow indicating the fire within, are noted and commented upon by all who ever looked Admiral, Lord Nelson in the face!

St. George's, Sydney, claims to possess a 'Nelson Chair'. It is said that Lord Nelson was in Sydney Harbour, C.B, when Bp. Charles Inglis was to administer Confirmation in St. George's. But, the church did not possess a 'Bishop's Chair'. So, Lord Nelson sent for one of his Chippendale chairs in his quarters on his ship; and this was used for the episcopal purpose! And Lord Nelson never got his chair back! St George's say that he gave it to them; more probably they 'forgot' to return it!

1800: [illegible] of the Maroons left Preston for Freetown, Sierra Leone.

1801: (March). A letter of Sir John Wentworth to Bp. Charles Inglis to the effect that he had provided the Dartmouth Anglicans with "a commodious room in Dartmouth" so that they might worship in these quarters, until they had a proper church of their own there. Prior to this date, it would appear that the Anglicans of Dartmouth took John Skerry's ferry (or the earlier ferry-service begun in 1752) over to Halifax and attended services in St Paul's Church, Halifax.

1805: The Battle of Trafalgar (21 October). In this great sea-battle, Sir George Westphal, a native of Preston, NS, was seriously wounded on H.M.S. 'Victory'; and Admiral Lord Nelson himself was mortally wounded just as certain victory was in sight. Haligonians did not hear of this victory until the following Spring (22 March) when a full account was published in the "Halifax Weekly Chronicle".

1809: Dartmouth said to consist of 19 houses, a tannery, a gristmill, and a bakery.

1812: At this time there were 21 Anglican parishes on mainland Nova Scotia, 1 in PEI, and 1 in Cape Breton.

1814: Following the end of the Canada-USA War (1812-14) a British warship arrived in Halifax from Chesapeake Bay, Virginia, USA, with 924 black, escaped slaves from southern plantations. Most of them were settled in Preston, with some going to Hammonds Plains and Windsor (3-Mile Plains).

1815: The Battle of Waterloo (18 June) won by the Duke of Wellington. The 'tyrant' Napoleon defeated! This event was celebrated with great rejoicing throughout the British world. The news of this victory arrived in Halifax on 3 August via a brig from the U.K. The Duke of Wellington afterwards became a famous statesman in England. He died in 1852. Literally 100's of places throughout the British world were either named or re-named 'Wellington' after him, as for example in our own area:

Wellington Village (Halifax County); the Wellington Schools in Eastern Passage - 4 in number since 1862; the Wellington Brickyards in Eastern Passage & at Woodside; and the Wellington Barracks in Halifax (1852-60).

1816: The ferry 'Sherbrooke' began service between Halifax and Dartmouth (8 November). She carried 30 passengers, and made one trip per hour.

1816-17: A very hard winter! Bedford Basin was frozen over solidly, as was the South East Passage. Sleighs still crossed Bedford Basin on 15 April; the Eastern Passage until 25 April.

1816: Bp. Robert Stanser became the 2nd Bishop of Nova Scotia.

1817: The N.S. Census showed 289 souls in the Eastern Passage area; and 50 families in Dartmouth.

1817: Christ Church, Dartmouth, founded (9 July). The Rector's salary is stated as 260 pounds sterling; or about $3,900 in modern money.

1818: Founding of Dalhousie University, Halifax, by Lord Dalhousie.

1818: First Roman Catholic bishop in Halifax (July); Bp. Edm. Burke.

1818: Up until this year, only Anglican and Roman Catholic clergy were permitted to perform marriages in Nova Scotia - legally! Thereafter, all clergy were permitted this function.

1820: About 60 dwellings in Dartmouth, "and about 540 souls" (Mrs Wm. Lawson). That's 9 per family! Families seemed to have been large in these earlier years.

1820-30: The reign of King George 4th; King of Canada.

1821: The first regular day-schools in Dartmouth. Mary Munn ('Ma Munn') taught girls for 5 pounds sterling (about $75.00 per annum). Later, Wm. Walker opened a school for boys on an annual salary of 40 pounds sterling (about $600 per annum). Dr Martin thinks that these were 'guaranteed salaries' and that these would have been augmented by fees from students, if they were able to pay. A Report of 1824 says that only two-thirds of the students paid fees. It was usual, too, in these times for the clergy to teach a few pupils in their own homes. Some of the students 'boarded'; others were 'by the day'.

1821: A school was established at South East Passage (1 November) under Daniel Sutherland, as teacher.

1822: Dartmouth established a Fire Engine Company (Fire Dept).

1822; A business depression in Nova Scotia. Prices fell radically.

1822: The average pew-rent in Christ Church, Dartmouth, was 5 pounds sterling; or about $75.00 per year.

1823: Lyle & Chapel opened their shipyard in Dartmouth. The first ship built was the 'Maid of the Mill' which was used for shipping flour out of Hartshorne's Flour & Grist Mill, Dartmouth.

1825: Bp. John Inglis became the 3rd Bp. of Nova Scotia. Bp. John was the son of Bp. Charles Inglis. Bishop John was described by a contemporary as, "A dapper little man with a lively face".

1826: School districts were set up in Halifax County.

1827: A combined Schoolhouse & Meeting Hall was erected in South East Passage. This is probably the place where the Anglicans of this area worshipped prior to the building of St Peter's Church in 1832.

1827: The second St John's Church, Preston, was erected. This church was destroyed by fire in 1849.

1828: The Nova Scotia Legislature vote "Two hundred & fifty pounds sterling to repair the road & bridges from Creighton's ferry to Cow Bay".

1828: The 'Sir Charles Ogle', a steam ferryboat of 30 tons and 30 horse-power (108 feet long) was launched from Lyle's Shipyard. This was the first steamship to be built in Nova Scotia, thus beginning the era of steam in harbour transportation. Dartmouth declared a public holiday. For the next 3 weeks, the 'Ogle' ran excursions up & down the Harbour, from Bedford to the N/W Arm, at 15 pennies per head, before takin up regular ferry-service between Halifax and Dartmouth. The shores on both sides of the Harbour were said to be "black with people" (probably referring to their dress), as they watched the steamer sailing along, "belching out black smoke behind her". This was the 1st ferry to provide transit for horses and wagons. On her 1st day, she transported 53 teams, as well as a full complement of passengers.

1828: The N.S. Census reported 26 families and 234 persons in Eastern Passage; all of the families listed as either farmers or fishermen. Dartmouth's statistics were: 150 families, 405 males, 411 females, 93 male servants, 51 female servants, making 960 persons in all. Plus, 58 horses, 195 cattle, 162 sheep, 130 pigs: most of which were 'housed' on the Common (Thank God!).

1829: Bp. John Inglis raises the age for Confirmation to 16 years from 14.

1829: The Roman Catholics establish in Dartmouth (St Peter's); as do also the Presbyterians (St James).

1830-37: The reign of King William 4th, King of Canada.

1830: Bishop John Inglis made his first visit to Eastern Passage (20th June).

1832: The 'Boxer', a steamer, launched from Lyle's Shipyard, Dartmouth.

1832: St. Peter's Church, Eastern Passage, built; and opened for services on St Peter's Day, 29th June.

1833: The first Schoolhouse was built in Cow Bay with Joseph Browner as schoolmaster.

1834: Cholera broke out in Halifax (August). Over 600 deaths within 6 weeks! Haligonians fled to the country in panic.

1836: At the Dartmouth Regatta (August). Philip Brown's crew from Eastern Passage, which had won the professional whaler race in previous regattas, lost 100 yards in making a wrong turn. But they finished 2nd, regardless (Dr. Martin).

1837-1901: The long and glorious reign of Queen Victoria.

During the 1830's: The following industries were flourishing in Dartmouth: 3 gristmills, 2 foundries, putty & oil products by Wm Stairs, a tannery, a tobacco factory, silk & beaver hat making, a soap factory, and 2 main ship-building and repairing yards. Also, there was an Ice House near the ferry-wharf that sold "ice by the block at a penny per pound".

Just think! How many of our Eastern Passage and Cow Bay people would have driven the 7 to 10 miles to Dartmouth by horse conveyance and shopped in these places. There they would have got: harness for their horses, milled grains (grist) for their horses and cattle, steel runners for their sleighs, fancy soap for mother, tobacco and a 'Sunday best' hat for father, and (perhaps) a new kitchen stove for the family from the foundries. Perhaps some of our people worked in the shipyards and helped to build the famous ships launched from Lyle's Yards. At least, "names that sound very much like Eastern Passage names" (Martin) begin to show up in the Registers of the Dartmouth churches at this time!

1838: The population of Dartmouth in this year was 1,246.

1840: Joseph Howe, one of Nova Scotia's famous statesmen, visited Eastern Passage in July. He published an account of his trip in his newspaper, 'The Nova Scotian', in which he said in part: "The ride down the Eastern Passage is also very pleasant...The only drawback to a ramble down the Passage in summer is the powerful effluvium (stink) from the split dogfish with which the fences are lined". However, in common with many Halifax people of this time, Joseph Howe came to live on this side of the Harbour for 6 years (1863-69). He leased "Fairfield", an estate upon which N.A.D. and Emmanuel Church, Dartmouth, are now located, - Windmill Road going right through the estate. And from there on a Sunday he often "made a ride down to the Passage".

1842: The Court of Quarter Session, sitting in Dartmouth, recommended that there should be assessed 10 pounds for a 'Pound'(for loose animals) at Dartmouth; and 5 pounds each for a Pound at Preston and Eastern Passage. Cows and pigs were to be redeemed for .50¢ each. 'Loose animals' in these areas had been the subject of court actions recently.

1842: Charles Dickens, a famous English novelist, visited Halifax. His ship, the 'Britannia' of 1200 tons, ran aground at midnight, 18 January, 1842, as it was entering Halifax Harbour, "upon a bank of mud off a place called Eastern Passage". (Dickens: American Notes, Chap. 2)

1843: The Baptists established in Dartmouth. Previously they had gone over to First Baptist Church, Halifax, which at that time was situated on the present site of the Paramount Theatre, Barrington St.

1844: "ONE PENNY REWARD. Ran away from the Subscriber, on Thursday, 7th inst. JOHN MENHENNICK, an indented Apprentice to the Blacksmithing trade. This is to caution any person or persons from harboring or employing the said JOHN MENHENNICK, as they will be prosecuted to the utmost rigor of the law. William Davy. Halifax, March 8th, 1844".

1844: The 'Micmac', a steamer of 40 horse-power, was launched from Lyle's Shipyard. A wit of the time said 'Mic' stood for the Irish; 'Mac' for the Scotch, and 'Micmac' for the Indians!

1846: Bp. John Inglis reported that he had 58 clergy and over 3000 communicants in his diocese.

1847: Joseph Howe, in a speech before the Legislature relating to the (now) No. 7 Highway said: "Beyond Chezzetcook, no vestige of a road or a bridge, except a footpath from Musquodoboit to Sheet Harbour, existed prior to 1837".

1850: The 1st St Andrew's Church (RC), Eastern Passage, built in this year. It was Blessed on 20 June. "The heat that day was oppressive. A steamer made two trips carrying crowds from Halifax" (Dr Martin). The ferry-service in the Harbour consisted of 3 vessels at that time. During the summer, one of these was available for hire. In the same summer we hear of the North British Society hiring the same boat for a picnic to McNabs Island. Where the vessel docked at Eastern Passage is not stated.

1850: The 3rd and present St John's Church, Preston, erected; the former having been destroyed by fire in 1849. The Spring of 1849 had been very dry, and a number of large fires were reported at this time. A similar kind of fire broke out in Eastern Passage, and Old St Peter's Anglican Church narrowly escaped destruction.

1851: Bp. Hibbert Binney was consecrated 4th Bp. of Nova Scotia, at

the age of 31 years old. He was the last of the Nova Scotian bishops to be consecrated in England. He was bishop for 36 years. Bp. Binney's father had been a Loyalist clergyman, and he himself had been born in Canada. At an early age, the bishop's family had gone to England where Hibbert had been brought up and educated. He was in England when he was elected as bishop; which may explain why he was consecrated there and not here. It was Bp. Binney who founded our Nova Scotian Synod.

1852: Dartmouth had 300 houses and a population of 1,500 (Mrs Lawson).

1853: The Methodist established in Dartmouth.
1856: The N.S. Synod was founded. It was incorporated in 1864.

1856-58: Mt. Hope, the hospital for the mentally ill, was established in Dartmouth.

1857: There is record of an "unfinished school" at S/E Passage (Nov).

1861: Gold was discovered at Wawerley, N.S.

1861: The Census of this year reported that more than a fourth of the population of Nova Scotia could neither read not write. Of the 83,000 children in N.S. between the ages of 5 and 15 years old, of these 36,000 could neither read or write.

1861: The 'Avery', a steam vessel of 60 tons, sailed through the Dartmouth Shubenacadie Canal to Maitland, N.S. and returned to Halifax. This Canal had been run by the Shubenacadie Canal Co (1826), the Inland Navigation Co (1853), and the Lake & River Co (1862). Even though $359,951.98 had been spent on the Canal project since its inception, it had rarely made a profit. About 1865 the canal venture went bankrupt. The stone locks and parts of the canal system are all that remain today. But, it had been a great vision of Dartmouth's ever since Gov. Sir John Wentworth had proposed the schemem in 1797. And so, after 68 years in the life of Dartmouth, this great dream came to an end.

1861: The USA Civil War. The North against the South. Abraham Lincoln.
1862: The first Wellington School in Eastern Passage, built to the east of the Wellington Brickyard, on land belonging to the brickyard.

1863: A Commission appointed by the N.S. government looked into, "the state of education in this Province". This was a result of the data that had been reported in the 1861 Census. The Commission reported that only 31,000 children between the ages of 5 and 15 years were attending school; and that a further 52,000 children of the same age-grouping either did not attend school at all, or if they did, only infrequently. Consequently, in 1864 the Province brought in its Educational (Free School) Act which has had such a beneficial effect upon public education in the Province ever since.

1864: Starr Mfg. Co, Dartmouth, founded, - soon to become famous for its Acme Skate which was invented and manufactured here.

1866: The 2nd school in Cow Bay was built. This was closed in 1964 when 'bussing' of school-pupils began.

1864: The 'Tallahassie' escapes from Halifax Harbour! This ship had been built in England as a ferry-boat between Dover, England & Calais, France. She was 220 feet long, with a beam of 24 feet, draught of 14 feet, weight of 500 tons, and a top speed of 17 knots. She was steel-hulled, twin-screwed, and a coal-burner. Pictures of her show her to lie quite low in the water. She had a forward mast designed to carry sail, but "she never carried canvas in her holds at any time". After service as a ferry-boat in the English Channel, she was sold to a business concern in Wilmington, South Carolina. When the Civil War

in the USA broke out in 1861, this vessel was converted to a type of "armed merchantman". Two 6" guns were mounted on her, one fore and the other aft; and she was sent north to prey on the shipping routes out of New York and Boston. With her high speed, she could almost out-run anything afloat in those days! She put into Halifax on 17 August, 1864 because she was low on coal; but she had been tracked north by four Union (Northern) cruisers, who learning that the 'Tallahassie' was in the Harbour, waited for her exit at the mouth of Halifax Harbour.

The Rules of War gave the 'Tallahassie' 48 hours to pick up food and fuel in a neutral port. She fueled at the Coal Wharf at Woodside where she took on 112 tons of coal. Then she asked for a 24 hour extension so that she could repair her 'sail-mast' (which she had never used). That night, the 20th August, at midnight-high tide, with Capt. Taylor Wood aboard, but with Pilot "Jock" Fleming preceding her in a rowboat (signalling directions via a lighted lantern from the stern) the 'Tallahassie' wormed her way out through the Eastern Passage, & so out and behind the Union gunboats anchored at the Harbour's mouth. A full day and one-half later, the Union ships realised that the bird had flown!

1865: George Dustan bought the famous estate of 'Woodside' from the Fairbanks family who had had it since 1820. It was from this estate of 'Woodside' that the community of Woodside took its name. On this property, Dustan established the Halifax Sugar Refinery in 1883. Sugar was produced in 1884. In 1893 the Acadian Sugar Refinery Co. bought out this business, and the refinery burned down in 1912. New buildings were erected shortly afterwards. Sugar production ceased here in 1942 owing to a slump on the world markets. But, many persons from Eastern Passage and Cow Bay were employed at this factory. In 1900, as many as 400 persons worked here.

1865: Harry Hewitt, writing in 1900 in his History tells us about the Cow Bay beaches during the 1860's. He writes: "The history of Cow Bay as a summer resort began about 1865. Some of the first to go to Cow Bay for 'pleasure' were Col. Dawson and his son-in-law, Col. Sinclair. They used to have rooms in the house of Daniel Moser, Sr. From that time, more and more persons began to come regularly to Cow Bay".

The son-in-law, Col. Sinclair lived in the old Christ Church Rectory at the N/E corner of Hawthorne & Sinclair streets, Dartmouth, which Christ Church the year before had put up for sale. Col. Dawson was a rich, eccentric Englishman who owned "Fairfield", a beautiful estate of 14 acres, situate where N.A.D. & Emmanuel Church, Dartmouth are now. The house had 22 rooms, was 2-storied, and a full-length verandah ran along the harbour-side of the house. Dawson Street, beside Emmanuel Church, perpetuates Col. Dawson's name.

Joseph Howe leased this estate of "Fairfield" from Col Dawson in 1863, and lived there for 6 years, while the Col. was in England. During his years on the Dartmouth-side, Joseph Howe was a familiar figure, seen each morning walking up Windmill Road to catch the ferry over to Halifax "with a tall black hat and a good Cuban cigar". At "Fairfield" the deal was struck with Sir John MacDonald that Howe should enter MacDonald's Cabinet at Ottawa, and become a Tory, thus turning his back on the Liberal Party. Thereafterwards, the 'Whigs' on the Dartmouth ferry refused to speak to Joseph Howe.

There are references to the "crowds of young persons" coming back from the Cow Bay beaches ("Silver Sands") in the Minutes Book of St. Peter's, Eastern Passage. And also to the dust created by the horse & buggies. St Peter's complaint was that these noisy young people "disturbed the parishioners when at Evening Prayer" on Sundays!

1866: A Postal 'Way Office' was established at South East Passage. A 'Way Office' was a post office in a store or someone's home!
1867: The Confederation of Canada.

1869: Stairs, Son & Morrow of Dartmouth commenced the manufacturing of rope and cordage on the Wyse Road. Later on, Plymouth Cordage took over this concern.
1870: Dartmouth's first Post Office. A letter to England from Dartmouth cost .20¢ (about $2.00 in 1978 money; today the cost is .25¢). Preciously, mail had come over from Halifax and was left at 'Way Offices' which were usually designated stores in Dartmouth.

1870: St Peter's, Eastern Passage, became a separate and independent Parish.
1870-71: St Andrew's, Cole Harbour; and the Rectory at Eastern Passage were built and completed.
1871: "The worst huuricane in history" struck (12 October). Ships and wharves from Tufts Cove to Eastern Passage were wrecked.
1871: The population of Dartmouth is stated as 3,786.

1872: Hornsby's Brickyard, which was north of the Wellington Brickyard, advertised in the "Halifax Citizen" that they planned to produce two millions of bricks during this year; and invited customers' orders.

1873: The Presbyterian Church in Cow Bay was erected, and was opened for services on 1st September. This building was torn down in 1964 after many years without services.
1883: Last of the Micmac Indians seen in Cow Bay and Eastern Passage. The last seen in Dartmouth was at the time of the building of Christ Church (1817); although it was not unusual for many of them to row in the Dartmouth regattas for the special 'Indian Prize'.

1885: The Wellington Brickyard, Eastern Passage, closed. It was located from where Autoport is now north to the entrance to Shearwater CFB. Good brick clay was plentiful from this area north to South Dartmouth. Even in 1750, Cornwallis' men had "made over 30,000 bricks" in the area of the N.S. Hospital, as his Report to London, July, 1751 states.
1885: The railway came to Dartmouth; and a railway station was built in 1886. Shortly afterwards, the line was extended to the Sugar Refinery at Woodside.
1887: The population of Dartmouth reached 5,000!
1888: The 'Dartmouth', the most famous ferry-boat produced by the Dartmouth yards, was launched.
1888: The Hall at Cow Bay was erected.
1888: Bp. Frederick Courtney was consecrated 5th Bp. of Nova Scotia.

1890: Bp. Courtney made a 3-day 'Visitation' to Eastern Passage.

1890-92: In 1890 most of the water in Dartmouth was obtained from 19 public wells and pumps. But in 1891 a Water Commission was established which supplied piped water to downtown Dartmouth, in 1892. In 1892 also, the Dartmouth Electric Light and Power Co. began its service to the town. Electric street lighting began in this year.

1891: Census showed Dartmouth with a population of 6,252, and 1,029 houses. 2,123 persons in Dartmouth said that they were 'C. of E.'.
1892: Christ Church, Cow Bay was built. The church was consecrated on 11 January, 1893 by Bp. Courtney.

1897: Queen Victoria's Diamond Jubillee; an event which was celebrated with enthusiasm throughout the British Dominions and Colonies. Dr Martin tells of giant parades, picnics, games, concerts put on by

the schools and Service Clubs; roasting of steers on the Common, and adds: "Dartmouth danced until dawn on the pavilion in Medley's Tea Gardens". 'Tea' was not what they drank; and all young people under 18 were forbidden to enter! All night long, guns, fireworks, and cannon from the Citadel were fired off at regular intervals. Let us hope that this time Queen Victoria was 'amused'.

1901-10: The reign of King Edward 7th.
1901: Marconi made his transatlantic radio signal from Cornwall, England to Newfoundland.
1904: Bp. C L Worrell became the 6th Bp. of Nova Scotia.

1906: The first telephone service came to Eastern Passage. This was a "5-Party Line" from Dartmouth; and the 5 persons who received this new invention were: The Quarantine Station on Lawlors Island, the Life (Boat) Saving Station of Devils Island, Quigley's Store (to serve the general public), a Fish Plant run by a 'J E MacDonald', and the Revd. D Edwards of St Peter's Rectory. The five were listed in the Dartmouth Directory of 1906; but none of them had 'numbers'. In August, 1912 Eastern Passage got its own telephone exchange, and it was 'Party Lines' to everyone. In October, 1959 the Rectory was on a "4-Party Line"; and it was not until December, 1960 that the Rectory got a private line.

1908: The old Wellington School of 1862 was pulled down, and a new building went up in its place in this year.

1909: First automaobiles appeared. They were a 'nuisance' to horses and pedestrians. Consequently, the County of Halifax passed this By-Law: "No automobile shall be allowed to run on any road in the Municipality of the County of Halifax, except on Tuesdays and Thursdays in each weeks". After midnight one could be fined; and like Cinderella, when the clock struck midnight, the 'wicked sisters' could take over!

1910-36: The reign of King George 5th.

1910: The Diocese of Nova Scotia celebrated its 200th Anniversary, ie. from Annapolis Royal (1710) to 1910. The Bp. of London, who in the S.P.G.-missionary days had been the 'bishop' of the clergy then (even though from afar) was invited back as a special guest; although of course, a different person in 1910!

1912: The railway line from Woodside was extended to Musquodoboit. This railway was sometimes referred to as the 'Eastern' or the 'Musquodoboit Railway'. Many persons today still remember the local stations on this route: Imperoyal, Eastern Passage (at Hines' Road), Cole Station, at the Bissett Road (or, Old Cole Harbour Road).

1914-18: The First World War.
1917: The Halifax Explosion on 6th December, when the incoming French munitions steamer, "Mont Blanc" loaded with T.N.T. and barrels of petroleum, was struck by the Belgium relief ship, "Imo" which was steaming outward-bound. The "Mont Blanc" blew to pieces at 9.05 am, scattering debris and metal missiles all over Halifax and Dartmouth. The 'hydrostone' buildings in Halifax today mark the general area where houses were blown to pieces. Over 1600 perosns were affected by this tragedy. Then an aweful snowfall blanketed an already thunder-struck Metropolis!

In St Peter's Cemetery there is a headstone that reads: "Melissa Faulkner, killed by explosion. Dec. 6, 1917. Aged 59 years". The Burial Register of the Parish shows that her husband was also killed by the same explosion: but no details are given as to <u>where</u> the deaths took place.

1918: The Imperial Oil Refinery at Woodside began operations. It was the first refinery in the Atlantic provinces. Imperial Oil officials say that their plant is valued at two-hundred millions of dollars.

1918: The beginning of CFB Shearwater, Eastern Passage. The USA Navy established a Seaplane Station here with Lt. (later, Admiral) Bird as its commanding officer. Four, single-engined Curtis flying-boats operated out of this base in 1918. At the end of the War, this service was disbanded. The Royal Canadian Air Force came into being in 1924; and in 1935 the famous No. 5 Flying Boat Squadron operated out of Shearwater in anticipation of the German submarine threat. In 1938 work was begun on heavy-duty runways, requiring enlargement of the Base, massive dredgings, draining, clearing, and levellings. Materials from several beaches in the Eastern Passage and Cow Bay areas were used in this giant project. It was not until January, 1940 that the first runway was completed. During W.W.2 three more runways were added and other facilities were erected. In 1978 the Base occupied 2,500 acres; and it was served by 1800 military personnel and 500 civilians. Before the Halifax International Airport was opened at Kelly's Lake, Air Canada (TCA) used this Base, which was then often referred to as the 'Dartmouth Aerodrome'.

1920: The first paved road on this side of the Harbour: from Dartmouth's town limits to Imperoyal.

1920: King's College, Windsor, NS. was destroyed by fire.

1921: The Parish of Immaculate Conception, Woodside, was formed. The cornerstone was laid on 21 August, and the church was officially opened on 29 January, 1922. This Parish had St Andrew's Church, Eastern Passage as its 'Mission'.

1921: St. Alban's Anglican Church, Woodside, was founded. The cornerstone was laid on the 18 September, 1921; and the church was consecrated on 26 September, 1944. Also, the Presbyterians established their church in Woodside in 1921. This church is now Imperoyal United Church. It was opened for services on 19 March, 1922.

St. Alban's is a 'daughter church' of Christ Church, Dartmouth. Prior to 1921, Anglican services were held in the Good Shepherd Hall (built in 1880) at Woodside, opposite the Sugar Refinery. This Hall was shared with the Presbyterians. In 1921, however, a start was made on a church on the present site. It was a 'basement church' at first; and a number of years later, the upper level (now the Church) was erected.

1923: King's College re-established itself in Halifax on a shared campus with Dalhousie University, the Carnegie Foundation of New York City providing generous funding. From 1923 to 1930 classes were held in scattered buildings in Halifax, but more especially at "Birchdale" on the N/W Arm. The College buildings on the new Campus were opened in 1930.

1926: The present St Andrew's Church (RC) was built in Eastern Passage, on a site adjacent to the original church of 1850.

1926: CHNS, "Nova Scotia's first radio station" went on the air on 12 May. The signal had a strength of 100 watts which could be heard within a radius of 50 miles "on good days". Thus began the era of crystal sets and of radios with tubes instead of transistors in our community.

1930: The beginning of CBC radio service in Nova Scotia with studio facilities in the Nova Scotian Hotel. The parent of BBC radio was the C.N. Railway, which in 1923 had used radio signals to communicate

with their transcontinental trains. By 1927 C.N.R. was also operating 23 local stations across Canada, many of which were small repeater transmitters. In 1932 the Federal Government set up the Canadian Radio Broadcasting Commission (CRBC) which acquired the CNR radio facilities. The next year (1933) daily national broadcasting began in Canada. Then in 1936 the Canadian Broadcasting Corporation was established which took over the CRBC network. In 1939 the CBC established a powerful transmitter (100,000 watts) at Sackville, N.B. to serve the entire Maritimes, with its "Voice of the Maritimes" broadcasts. The local stations provided community programming, usually on strengths of not more than 100 watts. Thus, in 1944 CBH moved from the Nova Scotian Hotel into premises on Sackville Street, Halifax, and provided local radio service to Metro with a roof-top antenna. It was not until 1962 that the 10,000 watt transmitter was installed at Lakeside, NS. In 1978 CBC stations in NS broadcast the regular AM programmes in FM so as to provide a better signal to areas in NS that had poor receptivity.

1931: St Andrew's (RC) parochial school was built in Eastern Passage. It was staffed by the Sisters of Charity from the Convent in Dartmouth.

1932: At the 100th Anniversary of St Peter's Church, Eastern Passage, the Womens' Auxiliary gave the new Altar Cross and the two flower vases. These are now in the new St Peter's Church.

1934: Bp. John Hackenley succeeds as the 7th Bp. of Nova Scotia. He had been Coadjutor since 1925.

1936: The Moose River Mine cave-in. Three days of horror!

1936-?: The reign of King George 6th.

1937: The minimum annual stipend for clergy in the Diocese of Nova Scotia was $1,200, plus travel, and a free Rectory. But, beef & butter were only .25¢ a pound!

1939-45: World War 2. How many of our ships were seen torpedoed, shelled, blown-up, and sunk off the entrance to Halifax Harbour as a result of German submarines! Residents of our Parish in the Cow Bay and S/E Passage areas witnessed much of this destruction as they looked seaward from their homes.

1942: The Elkins Barracks (A23) was built in Eastern Passage. It was 'home' to over 4,000 soldiers (mostly artillerymen) until the end of the War. Our St Peter's Church, adjacent to the Camp, served as a Camp Chapel to the servicemen; and two of the Rectors of this Parish, the Revds. A E Kingsbury and J Willett, served as part-time Padres.

1942: On the 5th December an extensive fire broke out at Quigley's Corner, Eastern Passage. An oil spill into the upper Harbour had come down on the tide into the wharf area of Eastern Passage. A lighted match carelessly thrown into the water set the oil ablaze. Strong winds soon created a holocaust. The fire swept southward towards St Andrew's Church, which, miraculously, was saved from the flames. Many homes, wharves, fishing sheds, and boats, - as well as our own St Peter's Hall, were either destroyed or badly damaged.

1944: Bp. George Kingston became the 8th Bp. of Nova Scotia.

1945: The present Wellington School, the 4th in our Community, was built.

1945: World War 2 finally over. Great rejoicings everywhere.

1945: Explosion at the Munitions Magazine, Bedford Basin.

1946: St Andrew's Church (RC) became an independent Parish (4 August).

1948: St Andrew's Rectory built in Eastern Passage.

1949: A 2-room school was erected at South East Passage.

1950: Bp. Robert Waterman succeeds as the 9th Bp. of Nova Scotia. He had been Coadjutor since 1948. The last of the 'gentlemen-bishops' in Nova Scotia.

1950: St Andrew's Convent was constructed in Eastern Passage. From this date on, the Sisters became resident in our community. Previously, they had commuted daily by taxi to their teaching duties at the separate school. The Roman Catholic parochial school was closed in 1969 after 38 years of service to the community.

1952: Elizabeth 2nd became Queen on 6th February. Since it was too late to have a coronation in 1952 (which takes nearly a year to arrange) the Queen was crowned on 2nd June, 1953.

1954: CBC Television came to Metro! In September, 1952 this service had been available in Montreal and Toronto. The CTV network opened in October, 1961.

1955: The 3rd St Peter's Hall, at Quigley's Corner, Eastern Passage was opened by Bp. Waterman. An oil furnace replaced the coal furnace in St Peter's Church.

1955: A Post Office opened at Shearwater.

1955: The Angus MacDonald Bridge was opened. Work on it had begun in 1951. The main span of the bridge is 5,253 feet in length. The bridge cost just over $9.500,000 to build.

1958: A new, 7-room Tallahassie School was opened in Eastern Passage.

1959: The Parish of Eastern Passage became self-supporting.

1960: St Peter's Church, Eastern Passage was badly damaged by fire on 19th August.

1963: Texaco Refinery at Eastern Passage begins the production of oil products. Texaco is said to produce about one-fourth of the total capacity of Imperial Oil., Woodside. It is said the plant cost about $14,000,000 to build.

1965: A new Post Office was opened in Eastern Passage.

1965: The new St Peter's Church, Eastern Passage, was erected. It was opened for services on All Saints' Day, 1st November.

1966: Ocean View School was opened.

1968: Ocean View Manor in Eastern Passage was opened as a residence for the aged.

1971: Electric Heating was installed at Christ Church, Cow Bay; the only church to be heated in this fashion in our Metro area.

1974: St Peter's Church, Eastern Passage, was free of all debts on the 4th February. The mortgage was burned on St Michael and All Angels' day, 29th September, 1974. Following this occasion, extensive modernization and up-dating took place in the Church and the Rectory; this making this Parish the most up-to-date and best-equipped parish in the Diocese of Nova Scotia.

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E: Charles Ellis (Revd),
Eastern Passage, N.S.
31st July, 1978.